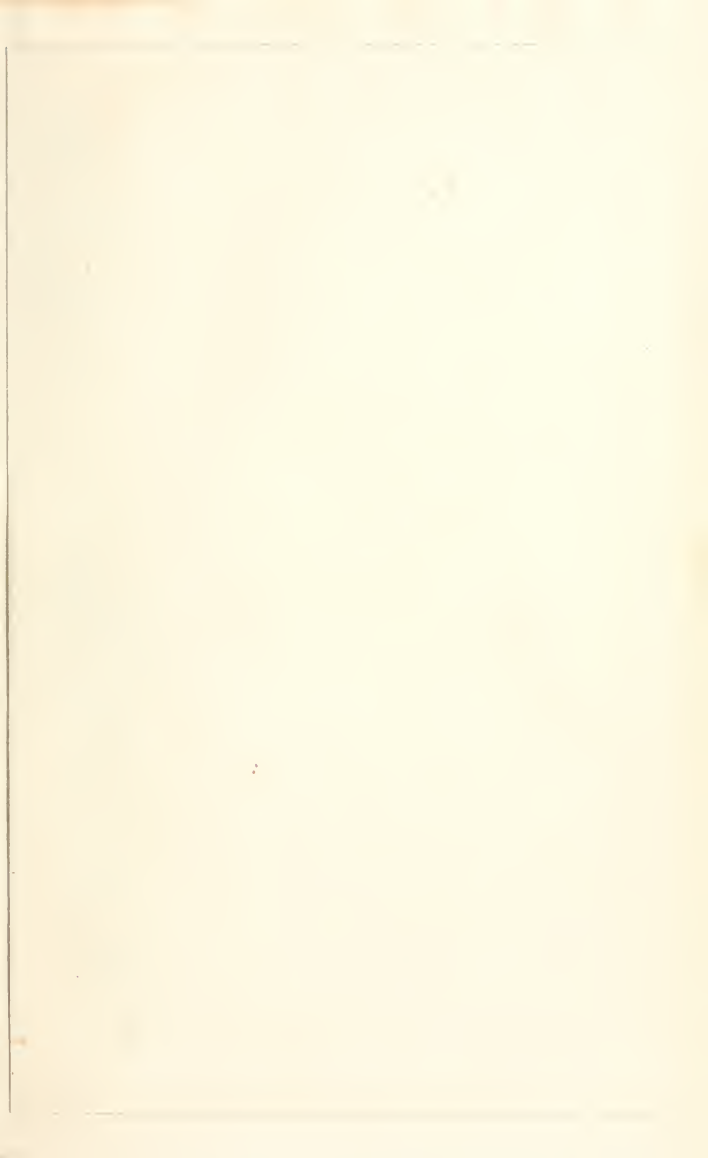


Robert Lawrence.



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Yours truly
Thos Wright

23rd Jan'y 1904

Mr Lawrence

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ANNUAL
Burns Chronicle
AND
Club Directory.

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P R E F A C E .

WITH each successive issue of the *Chronicle*, the Executive note with satisfaction that its circulation amongst the Clubs shows a decided increase. The serial being essentially the venture of the Federated Clubs, and therefore entitled to their support, the Executive trust that this encouraging state of matters will continue.

As in former years, the Editor tenders his warmest thanks to the contributors and correspondents who so substantially aid him in his work, and without whose generous assistance the *Chronicle* would be an impossibility.

D. McNAUGHT.

BENRIE,

KILMAURS, 1st January, 1901.

A SKETCH OF SCOTTISH LITERATURE FROM THE EARLIEST TIMES.

ARTICLE FIRST.

INTRODUCTION.

IT is usually a perplexing task to place one's finger on the earliest manifestations of the literary spirit amongst any race of people that can lay claim to a long historical career, and the Scots are no exception though their national persistency from the earliest times has been of a most pronounced character maintaining their individuality in defiance of religious and political upheavals of an extreme and violent nature. The Scottish Highlander, whose reputation for humour is by no means proverbial, has been accused of claiming that Gaelic speech was the language of Eden, and the first thing Adam said to Eve when she stood before him in all the glory of womanhood was *ciamar tha sibh'n diuch*, or, as one would say in English, "How are you?" Be this as it may, it is a fact that in the Annals of Tacitus, who was chronicler to Agricola the Roman general in Scotland in the year 86 A.D., there are two distinguished speeches reported—the one by Agricola, and the other by Galgacus the chief of the Caledonians. The harangues are said to have been made by the respective generals to their armies on the eve of the great battle of Mons Grampius. Excellently adapted though both speeches are for such an occasion, it will be generally admitted that the palm of pre-eminence should be accorded to the Caledonian chief. Both speeches, it is true, are put into the mouths of the speakers by Tacitus, but the assumption is that he would scarcely have put such a speech into the mouth of Galgacus if that chief had been merely an unlettered barbarian, and the further inference is that even in those remote times some standard of grammatical knowledge surely must have obtained, though the gift of high literary expression might not exactly

prevail. The most reliable testimony favours the assumption that the form in which the literary sentiment was embodied and expressed was in songs, ballads, and tales, calculated to inspire heroic and patriotic ideas among the tribes who had to protect their inheritance from the incursions of strangers whose ideas of proprietary rights were of an exceedingly elastic character. We learn, too, that the Celts had a great deal of poetic fervour in their nature from the time they first appear within the definite scope of history, that they had their Finn and Ossian, with other renowned heroes whose imaginary actions and valorous deeds originated in pre-historic times, and were preserved and transmitted from generation to generation by oral tradition. As the reputed actions of such heroes receded into bygone ages with the passing of the centuries, the heroes themselves became glorified myths moving in ideal regions invested with more than mortal attributes, thus giving scope for the imagination of the poet and romance writer; but the period alluded to scarcely comes within the realm of authentic history. Previous to the Roman period there is really not much known of Scotland of a definite or trustworthy character, which is probably due to the tribal conditions under which the inhabitants of the northern portion existed.

With respect to the Roman period itself, it is natural to expect that after three centuries of contact with the Romans the Celts should have been influenced in some form or other by the dominant race, but it appears to have been to a very limited extent indeed. The fact is, the Romans did not even succeed in Latinising the language of the Celts, and Roman institutions rapidly disappeared after the Roman arms were withdrawn from Britain. Neither does it appear that subsequent conquerors were a great deal more successful in transforming the Celtic spirit. Viewed by the light of the past, the Celt is *not* destined to rule, and as a political factor is practically dead, yet the fire and spirit of his genius has found a permanent refuge in much of the literature in South, as well as in North, Britain. To some extent the Celt is something of a paradox, and though he has not a keen eye for measurement, mathematical precision, or love of detail, and his natural inclination is to chafe against the despotism of facts, there is an element of persistency and durability in the fibre of his being which will preserve his soul, if not his body, from

extinction. It is significant that though the Anglo-Saxon occupied political supremacy in the south of Scotland as early as the sixth century, yet up to the fourteenth the language of the people continued to be Celtic, and they retained the individual characteristics which survived through the Roman occupation. One hears much nowadays about the literary and artistic temperament going hand-in-hand, and that literature and art are twin sisters; but is it a fact that such a relationship harmonises at all points of the historical compass? Indeed it is open to question. Take the Celtic genius as it is manifest to the student of history, with its vivid perception, its fervour, and its spiritual sensibility, and how do matters stand? The assumption is that for lack of a necessary balance and proportion the Celtic genius has never achieved great things in plastic art, and it has rather been the prerogative of other communities, such as the Greeks, the Romans, and the Germans, to produce that species of genius that has accomplished so much in painting and sculpture. Within the sphere of poetry and romance, however, with which the literature of Scotland abounds, the Celtic genius furnishes a different testimony. As Matthew Arnold has well expressed it:—"The Celt's quick feeling for what is noble and distinguished gave his poetry style; his indomitable personality gave it pride and passion; his sensibility and nervous exaltation gave it a better gift still—the gift of rendering with wonderful felicity the magical charm of nature. The forest solitude, the bubbling spring, the wild flowers are everywhere in romance. They have a mysterious life and grace there. They are Nature's own children, and utter her secret in a way which makes them something quite different from the wood, waters, and plants of Greek and Latin poetry. Now, of this delicate magic, Celtic romance is so prominent a mistress that it seems impossible to believe the power did not come into romance from the Celts."*

As it has been already indicated, the earliest form of literary expression in Scotland was through the medium of ballads, songs, and metrical romances. These were numerous long before it was customary to preserve them in writing, and it is not surprising to find that a nation so rich in song when in a barbarous condition produced refined poetry when it became more polished, subsequently exercising a permanent influence

* "The Study of Celtic Literature," p. 132—1891.

on its whole literary development. Previous to the thirteenth century the greater number of the ballads which survived in the memories of the people were innominate, but their intrinsic merits were sufficient to preserve them from extinction though their authorship was unknown. It was through the medium of this ballad literature and poetry that so many of the Celtic features were communicated to the Lowland Scotch, whose mode of speech was akin to the Anglo-Saxon speech of Northumbria; and though the process of the Lowland Scotch dialect in its introduction and development occupied upwards of seven centuries, it never succeeded in eliminating the Celtic elements from its literature. From the sixth to the thirteenth century the literature of Scotland was in a very backward condition, during which period scarcely any author of distinction or book of note appeared. As far as we can learn, the only writings which did appear were of a theological character, by monks and friars; and their circulation was chiefly confined to the precincts of the monastery. It was not till the beginning

Michael Scott,
1213-1290.

of the thirteenth century that a writer of wider distinction appeared in the person of Michael Scott, the warlock, round whose personality an air of mystery and romance accumulated which at one time threatened to consign him to the realm of mythology. At all events it has been alleged that when this magician has been stripped of his romantic garb there is little left for the more sober region of authentic history; but such a verdict of the Great Wizard is an unenlightened one, for the MSS. of the astrological works of Michael Scott (on vellum, with an illustrated portrait of him at the beginning) still exist in the Bodleian Library at Oxford. Moreover, Dante has honoured him with a place among the immortals in the *Inferno*, and refers to him in the following manner:—

“Thou know’st it well, whose mind the whole doth hold
That other there, whose ribs fill scanty space,
Was Michael Scott, who truly full well knew
Of magical deceits the illusive grace.”*

Michael Scott was born in Scotland about the year 1213, at Balwearie in the county of Fife, and it is said of him that from his earliest youth he had a natural capacity for the study of science. After receiving the groundwork of his education

* Canto XX., E. H. Plumptre’s translation.

in the land of his birth he repaired to Oxford, where he made the acquaintance of Roger Bacon, who speaks of him in his writings rather disrespectfully as a pretender to science; but the probability is that Roger Bacon's opinion was not quite free from jealousy, or Dante's judgment uninfluenced by Bacon who was regarded as the greatest scientist of his day. Apart from this, however, the name of the Scotch wizard is associated with historical incidents in which Dante might feel interested. For example, he prophesied the fortunes of Can Grande, practised astrology at the Court of Frederick II. at Bologna, and foretold the decline and fall of Florence. Michael Scott's sojourn at Oxford appears to have stimulated him with an ardent desire for wider experience and instruction, and he next went to France and Italy, attending their seats of learning with that object in view, subsequently making his way to Spain which was still under its Mahommedan conquerors. At that time the Moors had a reputation for science and learning to which no other portion of Europe could lay claim, and here the Wizard found a congenial atmosphere. He settled for a while at Toledo, during which time he translated, from the Arabic into Latin, Aristotle's nineteen books on the History of Animals, and was the first to place within the reach of the Western World one of the great works of the Stagyrice; he also wrote Commentaries on the ten books of the Nicomachean Ethics. In addition to these, he wrote a work entitled "Astronomical Diagrams," a book on the opinions of Astrologers, a Dissertation of Chiromancy, a Treatise on the Signs of the Planets, and several others. At the time of Michael Scott astronomy in the west of Europe was in its infancy, and was closely associated with astrology, consequently any one who was in the habit of observing the face of the heavens soon created a suspicion in the minds of the ignorant that he was uncanny. Old Michael was one of the few wandering Scotsmen who returned to his native country to end his days, and was frequently observed in later years contemplating the starry sky from his tower of Balwearie, and therefore secured the additional reputation of being a wizard as well as author and scholar. Sir Walter Scott says of him, in Notes on the "Lay of the Last Minstrel":—"The memory of Michael Scott survives in many a legend, and in the south of Scotland any work of great labour and antiquity is ascribed either to the

agency of Auld Michael, of Sir William Wallace, or the devil."

Thomas Rymour, a little earlier, comes Thomas Rymour of
1217-1295.

Ereildoune, or, as he is often called, Thomas the Rhymer. The date of his birth is somewhat uncertain, but it is generally believed that he was born about 1217 or 1220, at Ereildoune, or Earlston, a village in the county of Berwick. He is the reputed author of several romances, but one only can be ascribed to him with any degree of certainty—the romance of "Sir Tristrem," which, like the works of Michael Scott, had a European reputation. Before the close of the thirteenth century it was known in Germany, and, moreover, it was thought by the French minstrels to be the most impressive and authentic mode of telling the story that had yet been conceived. Sir Tristrem, it is believed, was one of the heroes of Strathelwyd, and his story is told in rhyme with a great deal of fascination for those dark ages, especially in the absence of prior models. Many of the incidents, it is true, are crude and childish, but their arrangement is fairly well executed, and though often unsophisticated they are given in a graphic style calculated to appeal to the uncritical mind of those days. "Sir Tristrem" is alleged to be the very first classical romance ever written in Britain; and while the English have the credit of translating poems from the French as early as 1300, no original romance which could be ascribed to English authorship appeared for nearly a century later. Like other early writers of romance, Thomas Rymour has earned the distinction of prophet, and several writers have striven to establish his claim to the prophet's robe, but without much success. What need is there to establish such a claim? The title of prophet in connection with such an author is usually but the relic of a more superstitious age, and may be briefly dispensed with. It should be remembered that Thomas the Rhymer lived at a time when that which could not be explained by means of the natural was usually assigned to the supernatural, and poetical figures of speech were frequently interpreted in a way the poet himself little dreamt of; therefore it is not surprising that the attributes of seer or prophet should be added to that of poet. In addition to "Sir Tristrem" there are three Scottish poems about this period cast in a similar romantic mould. They are "Sir Gawain," "The Green Knight, Goloran of

Galloway," "The Awntyrs of Arthure," which are generally attributed to Huchowne who comes next in succession to Thomas the Rhymer; but there is so much diversity of opinion about the personality of the author, that he has almost become a mythical character. Some critics contend that the name is another form of Hugh, and identify the poet with the Schir Hew of Eglintoun, mentioned by Dunbar in his "Lament for the Makaris"; others contend that they are two distinct persons. Be that as it may, Huchowne has been claimed by both Scotland and England at different times, but the weight of evidence appears to favour the claim of Scotland, inasmuch as he is referred to without equivocation by Androw of Wyntoun, a Scottish chronicler of the beginning of the fifteenth century. Taking all the circumstances into consideration, however, Huchowne can scarcely now be relegated to the region of myths; the authenticity of the "Pistill of Susanna," with which his name is closely associated, is fairly well established, and is really a version of "Susanna and the Elders" to be found in the Jewish Apocrypha. This piece exists in MS. in the Bodleian Library at Oxford, and dates about 1380, but it does not follow by any means that this is the original. As a matter of fact, there is evidence that it is simply a draft of an earlier copy.

If these early Scottish romances are taken as a whole, however, many of their salient features may be found scattered among the folk-lore of various countries, of which the "Pistill of Susan" is a striking example, the framework only being of indigenous growth. Therefore it was scarcely a form of literature which could be called "national" in the strictest sense of the word.

NATIONAL LITERATURE.

Let us emerge then from the more shadowy regions of romance to the better defined regions of national history when the national spirit became a factor in the literary productions which supervened, appealing to those political sentiments which, to a great extent, had been unvoiced by any one deserving the name of genius. These sympathies

and aspirations found a worthy exponent and champion in John Barbour, who was born about 1320. Comparatively little is known

John Barbour,
1320-1375.

of his life and education previous to 1357, when he became known to the Catholic world as Archdeacon of Aberdeen, subsequently securing a high reputation for scholarship. It is not surprising to find that in an age when higher education was almost the exclusive prerogative of the clergy that literature should be confined to the cloister of the monk, but the misfortune of it was that the clerical student preferred the Latin language to his own native tongue, thus preventing the spread and development of the best thoughts of his country. It is to the Archdeacon of Aberdeen the credit must be given of first renouncing the practice and determining to construct his rhyme in his own native tongue, thus appealing to all classes in the nation, who were fired with patriotic ardour by the traditions narrated in the poem. Two generations had passed away since the exploits of the hero of Barbour's poem; but the brave deeds of Robert Bruce had made a lasting impression on the memory of a grateful nation, and the poet who presented these achievements to the public in an attractive form was sure to be assigned a high position in the Pantheon of national poets. It would be but scant justice to Barbour's "Bruce," however, to say that the theme of the poem was by itself sufficient to perpetuate its fame through centuries of political change, for it had other qualities which contribute to the greatness of the poem. In addition to other qualities which might be mentioned, it had clearness and vivacity, and the expressive character of the vernacular is exhibited to a degree hitherto undreamt of by those who were so devoted to the Latin language as a medium of expression. Moreover, in his poem of "The Bruce," Barbour grasps the political situation of Scotland in a comprehensive manner, which manifests an observing as well as an imaginative capacity which would even do credit to more advanced times. In reference to it, Warton has made the following observation:—"Barbour has adorned the English language by a strain of versification, expression, and poetical imaginery far superior to his age."* Besides "The Bruce," two other works have been associated with the name of John Barbour, but they have long since perished, leaving no fragment by which their merits could be judged, therefore we are doubly grateful that the tooth of time has not deprived posterity of his national epic also.

* "History of English Poetry," vol. ii., p. 154—1824.

Important though Barbour's "Bruce" was from an historical point of view, it was, more correctly speaking, a biographical production, narrating the actions and exploits of an individual who certainly contributed no small share in making a portion of the national history. The merit of being the earliest

Andrew of
Wyntoun,
1350.

original historian of his country is reserved for Andrew of Wyntoun, the author of the "Chronicle of Scotland." He was Canon of St. Andrews, and subsequently Prior of St. Serf in the Island of Lochleven. Of Wyntoun little is known except that, like Barbour, he was an ecclesiastic, and flourished in the beginning of the fifteenth century; born probably about 1350, and living into the following century. The compilation of his rhymed Chronicle most likely engaged his attention for a number of years, and when completed he must have been at an advanced age, for in the prologue to the last book he complains of increase of years and infirmity, and goes on to say:—

" But weil I wate on schort delay
At a court I mon appeir,
Fell accusations thare till here,
Quhare na help thare is bot grace."

The conclusion the author arrives at in the lines quoted are characteristically Scottish, even at the present day, both in thought and expression, and might still stand for the utterance of an elder of the Auld Kirk. As far as can be ascertained, the "Chronicle" was finished about 1424, when James I. of Scotland returned from his captivity in England. As a writer of history, Wyntoun would now be thought diffuse and circuitous. The business of the chronicler, as it is generally understood, is to record events and circumstances as they happen, and in their order, but he commences his work with a general history of the world from the creation as it was conceived by the theological mind of the day. When he concentrates his attention on his native country, however, as he ultimately does, then he becomes fresh and original, presenting graphic pictures of the manners and superstitions of his age, which will always save his name from oblivion. As an example of the side-lights he sheds on the theology of his own day, Wyntoun introduces into the fifth book of his "Cronykil" an amusing dialogue between St. Serf, the patron

sant of his own priory, and the Devil. With the object of disconcerting his interlocutor, who interviews him somewhat scornfully, the Devil inquires whether he can tell him where God existed before heaven and earth were made, with other puzzling questions calculated to upset any system of theology.

It is rather a striking coincidence that at the very time Andrew Wyntoun was constructing his historical memorial to be added to the literature of his country in the every-day language of the people, John de Fordun, another ecclesiastic of the same nationality, commenced a history of Scotland from the earliest times to the death of David I., 1153, and considering the confusion of Scottish history at the time, it required no small amount of labour and capacity to reduce it to the regular form and method in which he left it.* The author, unfortunately, followed the bad example of the earlier ecclesiastics by writing his history in Latin, under the title of "Scotichronicon." Although John de Fordun was a priest of the diocese of St. Andrews and a chaplain of the Church of Aberdeen, the two authors appear to have been absolutely ignorant of each other's productions, which conveys the impression that there was not much intercourse between literary contemporaries in those days. With respect to the value of the history itself, it has considerable claims as a national document. Leaving out the eccentric origin Fordun assigns to the Scots (which he traces to a King of Greece who migrated to Egypt, from thence to Spain, subsequently establishing colonies in Ireland, finally conquering the Picts and establishing their supremacy in the northern part of Scotland) the "Scotichronicon" is an important chronicle of events, though it is written in clumsy Latin. During the dispute between John Baliol and Robert Bruce concerning the right of succession to the crown of Scotland, Edward I., on the plea of regulating the succession in accordance with the ancient laws of Scotland, ordered all the libraries of the nation to be searched for public records, writs, and charters containing the necessary rights and privileges. In 1291, under the pretence of examining such documents, he carried a number of them to England and the rest he destroyed; thus almost every document that would have formed an authentic basis for

* See Innes's "Critical Essay," p. 127.

history disappeared.* Under these circumstances, Fordun's "Scotichronicon," with all its defects of construction and absence of linguistic finish, was the best record of events at the time, and consequently was in great request among contemporary scholars. For this reason it was re-produced in many of the principal monastic institutions of the kingdom, additions being made as events transpired, frequently with an imaginative license not justified by true historical methods. This accounts for Fordun's speculations re-appearing in an exaggerated form in different manuscripts under the titles of "The Book of Pasley," "The Book of Scone," "The Book of Cupar," and so forth. The "Scotichronicon" was divided into five books, bringing national events down to 1153, and from the adversaria left by the author at his death it is evident he intended to continue his chronicle of events much further, but that was intrusted to Bower, his friend and disciple, who brought it down from David I., 1153, to the death of James I. in 1436. The efforts Fordun put forth to restore the gaps King Edward I. made in Scottish history by the destruction of ancient documents are highly praiseworthy, and atone for other minor defects. In order to accomplish the object he had in view he travelled all over Scotland, England, and Ireland, consulting the learned, searching churches, monasteries, libraries, and colleges for ancient records, but his labours in this direction were not followed with the success they deserved.

Without claiming more attention for the "Scotichronicon" and its laborious author, I must pass on to another species

of literary production which perhaps at all times

Blind Harry. has had greater popularity—viz., "The Wallace,"

by Blind Harry, or Henry the Minstrel, which

has been assigned to the latter half of the fifteenth century, or about 1460. On account of its language and style a much

earlier date is ascribed to it, and it has been grouped with Barbour's "Bruce" which was produced a century earlier.

In the absence of other evidence, however, its language and style are not sufficient to establish beyond dispute its claim to an earlier origin than the latter half of the fifteenth century, especially in the face of the minstrel's own testimony of himself. He claims to be one of the people, "a rustic man," as he calls

* For fuller information on this point see Innes, p. 124.

himself, without much education or original genius, and there is no reason to question this unpretentious claim. Taking this for granted, then, the difficulties of language and style are somewhat minimised, inasmuch as archaic modes of speech linger in the haunts of rural life long after they have disappeared from amongst the more refined communities of city and town, of church and cloister. Moreover, we are informed that Henry the Minstrel was blind from his birth, which would place him under obligations to others in his humble sphere of life for the reading or narration of the events and details of which his poem is composed. It might be further assumed that this is why the popularity of "Wallace" has been so great among the humbler classes, and why at one time it was to be found in almost every household, though "it may be of little value as poetry and grotesque in its perversion of the story the author professed to tell," as a writer in "Chambers's Encyclopædia" unceremoniously puts it. The dictum of this writer can scarcely be accepted unreservedly when it is remembered that "Wallace" even as poetry will compare favourably with other rhymed compositions of the time in which it is alleged to have been written, although it may be defective when measured by the standard of poetical compositions at the end of the nineteenth century. The inference to be derived from the author himself is that he followed the adventures of Wallace given in a complete history ascribed to John Blair, one of Wallace's own schoolfellows and afterwards his chaplain. If it is correct that Blind Harry followed earlier models, then it is not surprising to find him reproducing their errors of style and falling into their exaggerations. The fact that the chief incidents of the poem have stood the test of centuries speaks well for its historical accuracy. While it may not approach Barbour's "Bruce" in balanced judgment and artistic construction, yet the "Wallace" of Blind Harry is conceived in a spirit of energy and patriotic fervour which does infinite credit to his rustic genius. In addition to what has already been advanced in its favour, whatever be its defects as a poem, it has had the merit of keeping the national spirit aglow in the Scottish people for centuries. After reading the Minstrel's story of Sir William Wallace, Burns says, in a letter to Dr. Moore, "it poured a tide of Scottish prejudice into my veins which will boil along there till the flood-gates of life shut in eternal rest."

The poem is divided into eleven books, and written in the versification of Chaucer's "Canterbury Tales"; and though certainly not handled with the ease and facility of Chaucer, the poet shows that he must have given considerable attention to the sentiment and structure of the romances of chivalry which was thought an indispensable qualification for the vocation of the minstrel in those days.

MEDIÆVAL POETRY AND LITERATURE.

With the dawn of mediæval literature in Scotland, a distinct era from that which preceded it was inaugurated, and taking all the circumstances into account it may be assumed that definite political changes are closely associated with changes in literary sentiment. The early poetry had been inspired by the heroic traditions identified with the struggle for national independence which had cost Scotland so much, the wars with England giving rise to the rhyming chroniclers previously alluded to, who so well served their day and generation as political and literary factors. Mediæval poetry with its richer variety and wider scope appears to have found its fullest expression in the feudalism which had attained its climax during the latter half of the fifteenth century. For its initial

James I.,
1394-1437. impulse, however, this larger literary spirit is indebted to James I. of Scotland, the reputed author of the "King's Quair," or King's Book.

During his eighteen years' captivity in England, James had attentively studied some of the productions of the great master minds of other countries, particularly those of Petrarch and Chaucer. Indeed with him the Chaucerian school of Scottish poets may be said to have taken its rise, which embraced such well-known writers as Robert Henryson and William Dunbar. The famous poem "The King's Quair," which is specially identified with the name of James I., was inspired by Lady Jane Beaufort, daughter of the Earl of Somerset. The Somersets were a branch of the royal family of Lancaster, the chief scions of which were for more than a hundred years slain in battle or beheaded for high treason. The lady first attracted the young prince from his prison window as he saw her walk in Windsor Castle garden young and fair as a heroine of romance. James became enamoured, declared his passion, and soon had the pleasure of realising that his affection had touched

a responsive chord in the heart of Lady Jane, and so soon as circumstances would permit he made her his wife. He returned to Scotland with his young bride in 1424, and "The King's Quair" was probably finished some time before. The poem is in the seven-line stanza of Chaucer, which subsequently became known as Rime Royal, for the reason that it was used in writing the king's book. When writing it, James was not unmindful of his poetic masters, who were also his contemporaries, and in the last stanza he acknowledges Chaucer and Gower as his masters in verse. The influence he thus exerted had a lasting effect on Scottish poetry, which remained a distinct feature for more than a century. Apart from the influence of his masters, however, "The King's Quair" possessed qualities of its own which entitle it to rank as a great poem, which nothing can more fully illustrate than the fact that though originally inspired by a personal incident its general interest has been perennial. The affectionate devotion he felt for Lady Jane Beaufort appears to have produced the mental tone and colour which runs through the poem, deeply affecting the author's whole conception of external nature, suffusing it with sympathy and tenderness, filling it with flowers and birds while the branches of the trees resounded with the melody of their song. Nor was this peculiar enchantment wholly absorbed by the author himself, but he succeeds in conveying it to the reader, and it may be held to be a permanent quality in the poem which the flight of time, or the changing conditions of social and political life have not effaced. Humour, it is true, is not one of its qualities, for a man in love is seldom humorous though he is frequently the subject of humour in others, and one has no right to expect that even a king would prove the exception. The authorship of two other poems has frequently been assigned to James the First—viz., "Christ's Kirk on the Green" and "Peblis to the Play," both humorous productions, but the consensus of opinion is in favour of James the Fifth; and therefore it is on the authorship of "The King's Quair" the fame of James the First must depend. All who have read the poem with attention, however, will probably agree that it is sufficient of itself to place James the First of Scotland among poets of a high order. A poet king is something of a phenomenon, and is suggestive of the dreamer rather than the ruler of a nation's destinies, but in

James's case it did not spoil his capacity to rule, for he showed as much energy for making laws as enforcing them. During the thirteen years of his reign he did much for the constitutional development of Scotland, and no doubt would have done a great deal more had a tragic fate not cut short his career.

With the death of James I. the Chaucerian influence did not disappear from Scottish poetry, but was continued with still

Robert
Henryson,
1425-1503.

greater perfection by Robert Henryson, a school-master in Dunfermline. From the numerous classical allusions scattered throughout his writings, it may be assumed that he had an

efficient education as well as the poetic gift. After reading critically Chaucer's "Troilus and Creseide," which had shortly been published, he was impressed with the unjust termination of the tale, and, to remedy the defect, he conceived the idea of a catastrophe more in harmony with poetic justice, and was thus induced to write "The Testament of Cresseid." This might be considered an ambitious task for a village school-master, but it evidently added to the interest of the narrative for it was included in the early editions of Chaucer's works without its author's name, nor was its authenticity questioned for many years after it appeared. It was first acknowledged in 1635 by Sir Francis Kynaston in the introduction to his Latin translation of "Troilus and Creseide." The heroine in the "Testament of Cresseid" is afflicted with leprosy, and some of the incidents are narrated in a direct and unpolished fashion, though perhaps true enough to the manner of the times. If Henryson is taken as a whole, however, it must be admitted that he is incapable of the poetical subtlety of Chaucer, of rising to the same sublimity or delicacy of touch he manifests in "Troilus and Creseide," though the defect in construction Henryson discovered is evident enough, and shows how keen was his critical insight. In spite of the defects alluded to in the "Testament of Cresseid," it is probably Henryson's most important work, and the fact of it being included among Chaucer's works for some time is perhaps the best testimony of its merits. In addition to the "Testament of Cresseid," he wrote a series of Moral Fables, and the best known of these is the "Town and Country Mouse," which has had the distinction of having been paraphrased by both Pope and La Fontaine. Moreover

Henryson is believed to have been one of the first British poets who used the apologue as a distinct branch in literature through which the imagination could be stimulated, and the writer could point a moral and adorn a tale. Neither was this the full measure of his creative faculty, but there is that of pastoral poetry. Henryson's "Robene and Makyne" is said to be the earliest example of pastoral poetry in the language, and it is worthy of a high position among subsequent productions of the kind: it has not only delicacy of touch, but it manifests the qualities of humour and pathos in a well-balanced degree. Among his various short poems might be mentioned "The Abby Walk," and "The Prais of Age," which give a vivid idea of the kind and generous nature of the man himself, illustrating in an impressive fashion his keen sense of moral obligation, and his implicit conviction of a state beyond the grave "where the wicked cease from troubling, and the weary are at rest." To sum up in the words of a writer in the *Abbotsford Series of the Scottish Poets*—"Henryson was the first of the greater Scottish makars whose life and work bore no direct relation to the political history of the country; the Dunfermline poet struck on the national lyre certain sweet and quaint new keys which ring yet with an undiminished charm." That Robert Henryson was the most conspicuous literary figure in Scotland in his own day there can be no question. There were several minor writers in existence at the time, but he is separated from them by a wide gulf. The one who is most deserving of a passing reference was Sir Gilbert Hay, chamberlain to Charles VI. of France. It is not so much as an original writer that Hay is entitled to mention, however, but rather on account of his literary spirit and his work as a translator. He made several translations from French authors, one of which is taken from a popular French romance, and runs to 20,000 lines. A longer anonymous poem, called "Clariodus," also belongs to this period. It is a romance founded upon a French original, the most important incidents of which are supposed to have happened at the English Court.

Henryson's younger contemporary, William Dunbar, 1463-1535, was a writer, as well as a man of a far different mould, except that in his writings the Chaucerian influence is none the less visible. In his mental bias, Dunbar is far more pessi-

mistic than Henryson, but has greater diversity of genius, more force of character, and, upon the whole, sees deeper into the heart of things. These characteristics doubtless increased his intensity and gave swiftness to his action, but at the same time he appears to lack that largeness of humanity which is necessary to excite sympathy and temper justice in the general survey of contemporary life and character, which constitutes an important element in poetry as far as posterity is concerned. That Dunbar was a prolific as well as a suggestive writer there can be no two opinions, and while it is believed that many of his poems have been lost, there are more than one hundred still in existence ascribed to his genius. Many of his pieces are marked by a Horatian freedom and brilliancy, though at times by a Rabelaisian coarseness which appears to be the outcome of his more bitter and reckless moods. "The Lament for the Makars" is perhaps the best known of his more chaste productions, and is especially valuable as a record of the names of early Scottish poets, as well as a noble elegy of the illustrious dead by one of the craft who had drank deeply of life's bitter cup, thus leading him to the conclusion that "all man's labour is vanity under the sun." The chief exceptions to this frame of mind are "The Goldyn Targe" and "The Thistle and the Rose." As a real poetical production the former is probably his masterpiece, though its design is suggestive of some of the stories in the "Gesta Romanorum." The aim of the poem is to show that the Golden Targe or Shield of Reason, is not an impregnable defence against Love's enchantment, even though its assaults should be made against the cloistered monk or hooded friar. "The Thistle and the Rose" is also allegorical, and is equally well-known with the former; it is illustrative of Dunbar's descriptive power, richness of colour, and moral observation, all intermixed with an eye to balance and harmony. Indeed, it is no exaggeration to say that in the description of natural scenery and wealth of local colour, Dunbar is unsurpassed by any of his English contemporaries; and these are just some of the qualities Stopford A. Brooke describes as the special Celtic elements in the Lowland poetry of Scotland, which was exemplified in Burns two centuries and a half later. "The Twa Married Wemen and the Wedo" is perhaps the most striking example of Dunbar's Rabelaisian coarseness, and is said to have been the means of

closing the doors of the church against his promotion, though his genius and talents entitled him to rank above many of his clerical brethren who left him far behind in ecclesiastical preferment. The poem in question may have been suggested to the author by Chaucer's tale of "The Wife of Bath," though the method of treatment is vastly different. In any case it is the only specimen of blank verse to be met with in the Scottish vernacular up to his own day. The authorship of "The Freiris of Berwik" has been matter for dispute among critics for many generations. Some have ascribed it to Dunbar, others to an unknown hand, but if the documentary evidence is somewhat doubtful the internal evidence almost places it beyond dispute. It is not only instinct with Dunbar's characteristics and ribaldry, but it is clearly the production of a writer well skilled in the poetic craft. "The Dance of the Sevin Deidly Synns" cannot well be omitted from the briefest reference to Dunbar's works; though it possesses little charm or fascination it is held by several critics to be the most powerful of all his works. The carnival it describes is on the eve of Lent, and is so daringly grotesque that there is no cessation in the rapid procession of horrible scenes, reminding the reader of the witches' dance in Burns's "Tam o' Shanter" or Goethe's "Walpurgis Nacht;" but it is even more baldly realistic than either of these, and is unrelieved by a gleam of hope or compassionate note that would appeal to the tender side of human nature. The poet here shows himself to be a powerful satirist with a critical eye to the evils of his times; the whole conception of "The Dance of the Sevin Deidly Synns" is so bold and graphic that one is irresistibly led to conclude that it is a faithful reflex of the evils which constituted the germ of destruction that was preying at the roots of the social and religious life of the time. This is all the more probable when one remembers that the mutual antipathy between the Lowland Scots and the Highlanders, which has long been traditional, is not even omitted from Dunbar's ghastly description of the infernal regions, showing how faithful he was to every detail, justifying Warton's opinion of him when he says, "that the imagination of Dunbar is not less suited to satirical than to sublime allegory, and that he is the first poet who has appeared with any degree of spirit in this way of writing since Pierce Plowman."*

* "History of English Poetry," p. 109, vol. iii.

With regard to the "Flyting of Dunbar and Kennedy" little can be said in its favour, not so much on account of its impurity, but rather on account of its vulgar banter and meaningless raillery, which perhaps after all was only a friendly tilting match between two famous literary free-lances. Indeed it is exceedingly probable that the "flyting" was good-natured, for the reason that Dunbar, who survived Kennedy, makes a friendly reference to his old antagonist in one of the verses of his "Lament for the Makaris." It is not definitely known who Walter Kennedy was, but he is now generally known to the readers of Scottish poetry as Dunbar's famous rival in "The Flyting," and it appears from certain references to him that he had a considerable political reputation in his day. Dunbar himself is not so well known among his countrymen as he deserves to be. This is due to the fact that his poems are written in the ancient Scottish vernacular, and are exceedingly difficult to the ordinary reader in consequence. This difficulty once overcome, however, the reader will be rewarded with a fund of quaint humour and clever satire which rank Dunbar as a genius of a high order no literature could afford to despise.

Gavin Douglas, the Bishop of Dunkeld, 1474-1522, though the junior of Dunbar by fifteen years, is still more obscure in his phraseology, which was perhaps due more than anything to his strong national bias. On account of the long line of his famous Scottish ancestry he could claim, he prided himself on being the most purely Scottish of all the makars who preceded him. He was the third son of Archibald, the great Earl of Angus, and while he was educated for the church he took an intelligent interest in the best examples of secular literature which were accessible to the reading public of his day. This appears to have been the initial step for his becoming the most distinguished writer who marked the restoration of letters in Scotland at the beginning of the sixteenth century. The high position the House of Douglas occupied in the history of the nation with which he was connected by family ties, led him into political strife, causing him much anxiety and dissipation of energy; but after making all due allowance he did not possess the natural genius of Dunbar, however important an epoch his literary efforts mark in the literature

of the nation. Shortly after he became rector of Hawick he translated Ovid's "Remedy of Love," a state of mind which is said to have been induced from his falling under the influence of love, evidently thinking that the exercise of translating such a piece might prove a harbinger of peace, though it is not clear whether it had the desired effect. In the interests of the church, however, he speedily set himself the task of conquering this worldly passion, and his efforts were no doubt followed with success, for one historian says of him—"The bishop left behind him great admiration of his virtues and love of his person in the hearts of all good men."* Douglas's longest original work was "The Palice of Honour," and is an allegorical composition after the manner of his time. The earliest text is an edition printed in London about 1553, in the measure of Dunbar's "Golden Targe," and planned on the design of the "Tablet of Cebes," the "Pilgrim's Progress" of the Middle Ages. The object of the allegory is to show the vanity of worldly pomp, and to convince that a course of true virtue is the only reality—the only wise path to Honour and Happiness whose mansion is situated on the summit of a high and inaccessible mountain—and it is a strange mixture of classical and Christian subjects, which is said to have influenced Bunyan in writing his "Pilgrim's Progress." "The Palice of Honour" was originally addressed as an apologue for the conduct of a king to James the Fourth, and is rendered attractive by fascinating incidents and adventures which reveal a certain amount of genius but a still greater amount of learning which had become a source of rivalry among poets. In addition to "The Palice of Honour," Gavin Douglas wrote another original work, entitled "King Hart," and though it never has been so well known as the former it is perhaps the better work of the two. By the description of the adventures of allegorical personages, the poet in "King Hart" attempts to sketch the natural progress of a man of virtuous and honourable intentions, but who never fully succeeds in emancipating himself from the sway of the passions; and in the hands of a greater genius it might have been made to yield more striking poetic effects. In common with "The Palice of Honour" it just lacks the necessary inspiration which distinguishes the man of genius from the mere versifier.

* Hume's "History of the Douglasses."

The most important of all Gavin Douglas's works, however, is his translation of Virgil's "*Æneid*," which marks the dawn of the Renaissant spirit in Scotland and the passing away of the more hide-bound thought of the Middle Ages. With the exception of a translation of "*Boethius*," it is the earliest metrical translation of a classic into the English or Scottish language, and, in the opinion of qualified critics, Douglas has rendered his author with a sympathetic enthusiasm and poetic insight not surpassed by subsequent translators. The most that was previously known of Virgil in Britain by other than Latin scholars was through Caxton's distorted romance on the subject of the "*Æneid*," and therefore Douglas's translation was a great boon to the reading public. As his original productions were not numerous or of the highest quality, his reputation must stand or fall by his translation of the Augustan poet which made him so celebrated in Europe in his own day. When he gave it the finishing touch he bade farewell to poetry, making a further resolve to the following effect :—

“ And will direct my labours evermore
Unto the common welth and Goddis gloir.”

WM. M'ILWRAITH.



THE RAUCLE TONGUE OF BURNS.

HAD the renowned Highlandman who found the tongs by the fireside concentrated the Rontgen rays of his genius on the family ink-pot, he would certainly have forestalled by a good generation or two the parallel discovery of these latter days that Burns composed his poetry "chiefly in the Scottish dialect." Notwithstanding that the Poet himself, with the self-immolating honesty which has been such a god-send to his detractors, confessed as much on the title-page of every edition of his works in which he had a hand, it was not till a hundred years after his death that the metaphorical fire-irons were lugged from the corner and brandished aloft in the face of an ignorant and gaping world. Goethe wrote in German, Beranger in French, Omar Kheyam in Persian, Ossian or some other person in Gaelic, but none of them with John Bull specially in view. It is not surprising, however, that that important personage seems to hold the opinion that every one of them might have done much better had he written in English, for that is the national failing. But poetry is not a question of the comparative beauty of tongues; it is one of nationality pure and simple. A Cockney is at perfect liberty to "ignore" anything in the shape of language which does not please him, or rather which he does not understand, or understands only in the halting and imperfect manner begot of the interposition of dictionaries and glossaries. When in this spirit he has gone through the whole library of the world's poetic literature and sententiously delivers himself of the opinion that his own tongue is "the perfection of human utterance," he cuts a ridiculous figure however superior his pose may be. The glossaries tickle not his ears; appreciation of beauty in this connection is therefore beyond him. Judging from the phonetic casing of the miraculous specimens of the Scottish tongue

which now and again fall from the pens of Southron journalists, we do not wonder at it being stigmatised as the appropriate vocal vehicle of ploughboys and the other offscourings of civilisation. The Kailyairder's conglomerate is only a little less miraculous, while from the professional Scottish humourist may a merciful Providence soon and finally deliver us. The Scottish language has fallen upon evil days, and Mr. Freeland is not a moment too soon with his proposal to establish a chair for its preservation. It has long been dying; it is now practically dead. It has become the badge of vulgarity; the educated eschew it; it has not been written for generations save as an affectation. Not long ago we recited some Scottish verses in the hearing of a young lady who, to our disappointment, prided herself on the fact that she did not understand them; and she, alas! as she informed us, was born in "Peeslay." Between the "Keelveensoide" *patois* of the West-End of Glasgow and the degraded hotch-potch of the Gallowgate is Hobson's choice. Nine-tenths of so-called modern Scots is a concrete of vulgarised, imperfect English, in which are sparsely imbedded more or less corrupted forms of the "lovely words" with which Burns wove his "verbal magic." We do not believe that five per cent. of the present rural population of Scotland (that of the cities is a negligible quantity) can translate in an intelligible manner one tithe of the raucous Scots words in the *Auld Farmer's Salutation* without convicting Burns of the most intolerable tautology—a literary vice from which he is singularly free. In that poem Burns is seen at his Scottish best. The language is picturesque, spontaneous, terse, and graphic—exactly what might have been expected from a living, breathing, Scottish farmer of that century, and not a lay figure tricked out in a grey wig, and set up to speak a part.

"A filly buirdly, steeve, and swank,"

that is, strongly-built, firm, and supple.

"Ye ne'er was donsye,
But handy, tawie, quiet, and cannie,
An' unco sonsie,"

—ye never were restive, but sweet-tempered, easily-handled, quiet, gentle, and plump of flesh.

"Now ye dow but hoyte and hobble,
And wintle like a saumont cobble,"

now you amble feebly and stifly, and rock from side to side like a fishing-wherry.

“Thou never brain’gt, an’ fetched, an’ fliskit,”

— you never pulled or plunged violently : never went by fits and starts, nor fretted at the yoke.

“Wintle” is a word peculiar to Burns, which he uses four times three times as a verb, and once, in *Hallowe’en*, as a substantive. “Risket” is another word which Jamieson places to his credit, and this is the only instance in which he uses it—

“Till spritty knowes wad rair’t and risket.”

It is still in use, for we have heard it from the lips of an Ayrshire ploughman to express the “tearing” sound of the plough in turning over lea ground. “Sprits” are a species of dwarf rushes with hard, wiry roots, which grow, as a general rule, on the “knowes,” and not in the hollows of a field.

Some years ago a discussion took place in the *Glasgow Herald* as to the correctness of Burns’s assertion with regard to the old Scots plough and ploughman—

“Aft thee and I, in aught hours gaun,
On guid March weather,
Hae turned sax rood beside our han’
For days thegither.”

Our venerable and respected friend, Mr. Todd, of Cumnock, stoutly defended the Poet, and proved, from his personal experience, that the feat was as common as Burns has represented it. When the old Scots or “bowed” rig was in fashion, the furrow, as a rule, was not cropped, all the stones and rubbish of the field being emptied into it. An old farmer in Kilmaurs, a truthful and reliable man, informed us many years ago that frequently as much as four or five feet of the furrow or hollow between the rigs was not ploughed, so that between rig and rig there was a space which grew no crop. The natural grass, of course, grew up, and he often was employed when a lad in leading grazing cows up these spaces with a rope attached to their horns to keep the head short when they ventured too near the growing grain. These enclosures or spaces were termed “balks,” which explains the couplet—

“A rosebud by my early walk,
Along a corn-enclosed balk.”

The following stanza a Scotsman has no great difficulty in following even yet:—

“ In cart or car thou never reestet ;
 The steyst brae thou wad hae faced it ;
 Thou never lap, an’ sten’t, and breastet,
 Then stood to blaw ;
 But just thy step a wee thing hastet
 Thou snoov’t awa.”

This is a perfect description of a good draught horse, expressed in vigorous and melodious language, utterly lost upon a Cockney. “Sten’t,” reared, sprang, or leaped forward, still survives in such expressions as “Is the rope stent?”—*i.e.*, stretched to the full, or drawn tight. The word “donsie” in this poem we have never heard used in the Burns sense. In such expressions as “Ye are unco donsie the day,” it means dull, moping, or spiritless. “Raucle,” which we have employed in the title of this article, means strong, or bold, and is still common in Ayrshire in such compounds as “raucle-baned,” applied to a tall, gaunt, raw-boned yokel. Burns was an Ayrshire man and derived the bulk of his speech from his environment. But his father was a Mearns native, and from him the Poet doubtless picked up a few ancient words not in the Ayrshire vocabulary, and this may account in part for the fairly long list of Scottish words used by him, and by him alone. It cannot be supposed that he invented them all, though there is evidence that he did take advantage of the native plasticity of “braid Scots” in forming such derivatives as “tenebrific,” “melancholious,” “crankous,” “moistify,” &c., &c., which are found in no other author. This word-moulding tendency is observable in “auld-farrant” Scotsmen to this day. Other words peculiar to Burns are “curmurrin,” “faiket,” “histie,” “Hangie,” “melvie,” “natch,” “pechan,” “ryke,” “scrievin’,” “smytrie,” “blellum,” “rigwoodie,” “strunt,” “brogue,” and such expressions as “loot a winze,” “mauna fa’ that,” “spiritual burn,” &c. I am far from exhausting the list. As a great Scots writer at the end of the century, he doubtless chronicled many words and phrases current in the West with which Ramsay and Fergusson were not familiar. As a matter of fact, Jamieson used him as a note-book and authority when drawing up his Scots dictionary. To Burns we are indebted for the preservation of the unadulterated dialect of the West, which in

his day was spoken by gentle and simple alike, when no taint of vulgarity adhered to it; and many Scots words current at the present day, we verily believe, are taken direct from his authority alone. "Crunt" and "daimen," quoted by Cuthbertson as peculiar to Burns, are both still current in Ayrshire in circles most unlikely to take their language from a literary source, but, as qualification to this, may be mentioned what is the fact, despite all ignorant contradiction, that there was a time when the works of Burns were as well known in Scotland as the Psalms of David in metre. Most of the words in the foregoing list are obsolete. "Faiket" means spared, not in action; "fa," do or attempt; "melvie," to soil with meal (mealvie?); "natch," a needle; "pechan," the stomach; "ryke," reach, or "rax," ("raught" in the past tense); "smytrie," a congregation of atoms; "strunt," a liquid (from stroan?); and "brogue," a trick. "Rigwoodie" has given rise to much discussion. "Woodie," in the *Elegy on Capt. Henderson, Adam Armour's Prayer*, and *The Jelly Beggars*, evidently means a halter: "rigwoodie" may therefore be taken to mean "fit to adorn or rig the gallows." "Rigwoodie" is the chain that works in the saddle of a cart-horse and which in ancient times was formed of a green twisted withe. The "rigwoodie hag" is the oiled groove in which the "rigwoodie" works, but the connection between these and the "withered beldames" in *Tam o' Shanter* is, to our mind, purely fanciful. A "spiritual burn" may be taken to mean a rivulet of whisky—"a wee drappie," as we would now express it; "gusty sucker," in the same poem is toothsome sugar, the net result being toddy. "Spiritual burn" may however refer to the grateful heat of the spirits.

Second as a study in the Scots tongue, we would place *Halloween*. A signal example is the stanza where "fechtin Jamie Fleck"

" Marches thro' amang the stacks,
Tho' he was something sturtan,
The graip he for a harrow tak's,
And hauls at his curpan ;

Till presently he hears a squeak,
An' then a grane and grundle ;
He by his shoulder gae a keek,
An' tumbled wi' a wintle,
Out owre that night."

If we have lost "curpan," we know what the "curple" of a horse's harness is. "Sturtan," frightened, comes from "sturt," trouble or alarm, which Burns uses twice as a substantive and once as a verb in *The Twa Dogs*. Excellent as this illustration is, it is surpassed by—

" They hoy't out Will, wi' sair advice,
 They hecht him some fine braw ane ;
 It chanced the stack he faddom't thrice
 Was timmer-propt for thrawin' :
 He tak's a swirlie auld moss-oak
 For some black, grousome carlin ;
 An' loot a winze, and drew a stroke,
 Till skin in blypes cam' haurlin
 Aff's nieves that night."

The most of this is Greek to the glossary-thumbers. Mr. Corbett, of Boston, in that miraculous performance of his, in which he attempts the impossible task of turning Burns into English, gravely sets down the following as a translation:—

" The bean-stack charm they then advise,
 Will, doubtfully enlisting ;
 It chanced the stack he fathomed thrice
 Was timber-propped for twisting ;
 He took a gnarled old moss-oak,
 For some black devil prying,
 Then let an oath and drew a stroke,
 Till skin in shreds went flying
 Off's hands that night."

This is closer to the original than Mr. Corbett's usual. We quote it as an illustration of how easy it is to rhyme *à la* Burns when ideas are left out of the reckoning. The introductory couplet is given the go-by altogether. "Hoy't" we have heard used in the sense of hilloing or using the interjection "hoy" to attract a person's attention, but it means here, urged or advised. This is the only instance of Burns's use of the word ; in the *Cloaciniad*, "She hoy't me out o' Lauderdale," the idea of compulsion seems to be present. "Hecht," to promise or offer, we have never heard used in Ayrshire. "Blypes," Jamieson considers akin to "flype," to peel off, and he registers the word solely on Burns's authority, who uses it only in this single instance. "Haurlin," which Burns himself defines to be dragging or peeling, is now used exclusively in the first sense. In this poem occurs the obsolete verb "kythe" which is found

in Chaucer, and means, to show or discover, but the traditional punctuation of the line in which it occurs renders the meaning obscure. In all the editions issued under the Poet's own supervision, "kythe" is followed by a comma, which traverses the rule that in a simple assertion the predicate ought not to be separated from its direct object. The comma is therefore best omitted, as has been done by the editors of the Centenary edition.

"Whyles *cocket* underneath the braes,"

is the only instance in which Burns uses the word italicised, which is very likely connected with "keek," to spy. In Ayrshire, the expression "He's gaun cookin about her" is used when a "blate" wooer has a fancy for a girl but has not yet declared himself. "Kiutlan," in

"When kiutlan in the fause-house,"

seems to have been too much for Mr. Corbett, who translates it, training—surely a curious educational exercise for Nelly. The word is still common all over Scotland, the English synonym being, tickling. It should be remarked that most of the personal names which occur in *Halloween* are Kirkoswald ones which the Poet worked in simply as conveniences, like Tam and the Souter in his more celebrated poem.

We will now turn over the leaves of our Burns and select a few passages at random whose meaning may be somewhat enigmatical to the present generation. In *The Twa Dogs*, we have

"And tho the gentry first are steghan,
Yet even the ha' folk fill their peghan
Wi' sauce," &c.

"Steghan" survives in "steghie," which we have frequently heard applied to a corpulent person attempting to run. "Peghan," the stomach, we have never heard used. It must be distinguished from the present participle of "pech," to pant or breathe hard. "Yernin" or "yurnin" is quite a common term in Ayrshire for one's stomach, though it means specifically the preserved stomach of the calf which is used as rennet. "Steghed," but more frequently "tinged" (g hard), is in common use to describe a cow which has eaten or drunk to the bursting point.

"Decent, honest, fawson't folk."

“Fawsont” also occurs in the *Address of Beelzebub*,—

“The hizzies, if they’re oughtlins fawsont,”

where it evidently means, good-looking; but in the first quotation it means, orderly or law-abiding.

In *Scotch Drink*, we have the equivocal word “mell,” which may perhaps be a contraction for, meddle.

“Wi’ bitter, dearthfu’ wines to mell,
Or foreign gill.”

In *Mailie* we have it again,

“Ay keep mind to moop and mell,
Wi’ sheep o’ credit like thysel’.”

“Moop” means to nibble or use the mouth like a rabbit, for which “mump,” still in use, may be a corruption.

In *Gude Ale Comes*, the meaning of

“Gars me moop wi’ the servant hizzie”

is obvious.

“Twists his gruntle wi’ a glunch,”

i.e., distorts his mouth with an inarticulate growl, is akin to

“Dights her grunzie wi’ a hushion”

in *Willie Wastle*, where “grunzie” is just another form of “gruntle.” “Hushion” is a sole-less stocking, akin to “gramashin”; but a footless stocking is a “hugger.” We have heard the term “hushions” applied to the home-made slippers used by Ayrshire curlers to prevent them slipping. The word is probably derived from the Gaelic “hassan”(?), which means, the feet. “Blinkers,” deceitful persons, is also found in the *Cloaciniad Come cow me*,

“Wasna Wattie a blinker?”

In the *Earnest Cry and Prayer* occurs the word “dorty,” which has frequently been printed “dirty” through misapprehension of its meaning, which has more than one shade according to the context.

In the *Weary Pund*,

“Quoth I, for shame, ye dorty dame,”

it means, sullen or sumphish; in other connections it means, pettish or saucy.

The *Holy Fair* is singularly free from obscure words. We have, however,

"Farmers gash in ridin' graith,"

"In comes a gawsie, gash guidwife,"

and the parallel line in *Halloween*,

"She lea's them gashin' at their cracks."

"Gash" is pure Saxon, and as an adjective it means, wise-looking; as a verb it means, to converse, perhaps wisely or duncely, hence the adjective.

In the *Address to the Deil*, we have

"Whiles on the strong-wing'd tempests flying
Tirlin the kirks;"

i.e., unroofing, uncovering, or stripping them.

In the *Address of Beelzebub* that scathing sarcasm on tyrannical landlordism—"tirl" is used in the last of these senses—

"Lay aside a' tender mercies,
And tirl the hallions to the birses,"

i.e., strip the rascals to the hairy hides of them. "Tirled at the pin" (rattled or knocked at the old-fashioned door) is a different word altogether, which still survives in "dirled." We have never heard "tirl" used in Ayrshire in the sense of, to strip or unroof.

"To put some havins in his breast"

we find in *Mailie*. "Havins" is almost identical in meaning with "mense," which occurs in the *Death and Dying Words*—

"I wat she was a sheep o' sense,
And could behave hersel' wi' mense,"

i.e., decorum, good manners, manliness.

"Fauted ket" signifies inferior wool, matted and twisted. We have never heard "ket" applied to a fleece, though we once heard a farmer remark to his ploughman, "Your plough is kettin'," when the coulter was becoming fouled with weeds and "windlestraes."

"Water-brose or muslin-kail" has had many commentators. The first is made by stirring boiling-water and raw oatmeal together; the second is thin broth made of water or milk, barley, and greens. "Muslin," as we take it, is here a meta-

phorical substitute for "thin"; "mashlum," as some say it ought to be, is a mixture of oats, peas, and beans, still used in some districts in the form of "mashlum scones." "Geck," in

" May Freedom geck
Beneath your high protection,"

means, to rejoice or raise the head; but in

" Ye geck at me because I'm poor,"

it means, to toss the head in disdain, or look down upon one.

The concluding half-stanza of the *Dream* has been the cause of a good deal of scribbling—

" An' I hae seen their coggie fou,
That yet hae tarowed at it,
But, or the day was done, I trow,
The laggen they hae clautet
Fu' clean that day."

"Tarrow" occurs also in the *Address of Beelzebub*. In both instances, the verb, which is obsolete, means, to grumble or complain. The "laggen" is the angle between the sides and bottom of the old wooden "luggie" which was used in place of the modern earthenware bowl. The word "dusht," in *The Vision*, survives in the expression, "a dushin' or dishin' bull"—one that charges with his horns or butts with his head. In the passage referred to it means, thrown down or overcome. It is very funny to observe "soupe," in *The Cotter's Saturday Night*, translated by some of the Cockney editors, soup, which hawkie only yields after passing through the hands of the butcher. "Neither bite nor soupe" is another way of saying that one has neither ate nor drank, and in the passage indicated, "soupe" means, milk. By the way, hawkie is a white-faced cow (a horse or dog so marked is "bawsont-faced"); "crummie is a crooked-horned cow, and a "brockie" is a brown-and-white cow, very dark about the head and face. "Yont the hallan" means on the other side of the partition which divided the kitchen from the byre in the one-storey range of buildings which formed the old Scottish steading. "Begone! ye hallan-shaker," that is, "Get you gone, you beggar or rattler at back-doors" (see *Maggie Lauder*), seems to imply that "hallan" sometimes meant the door leading into the byre *via* the "trance" which was one of the features of the "but-and-ben" style of architecture. "Kebbuck fell," is sharp-tasted cheese

"Kebbuck" is pure Gaelic: "fell" still survives in such expressions as "It is fell guid," and "It is a fell cauld day."

In *To a Mouse*, we have the stock puzzle—

"A daimen icker in a thrave
"S a sma' request."

"Icker," an ear of corn, is, according to some authorities, the root of the word, acre, the ground on which the corn was grown. "Daimen" is still common in Ayrshire in such expressions as "At a daimen time," "A daimen ane here and there." The whole expression, of course, means "an ear now and then out of twenty-four sheaves." "Fier" has two meanings.

"As lang's we're hale and fier,"

In the *Epistle to Davie*, it means, whole and sound; but in *Auld Langsyne*—

"Here's a han', my trusty fier,"

("frien" it is usually sung), it means, brother or companion. In the same *Epistle*, when speaking of his "spavet Pegasus," he says—

"He'll hiltch, and stilt, and jimp,
And rin an unco fit;"

i.e., "hobble, limp, and jump," which proves that the Poet did not exhaust his equine vocabulary in *The Salutation*.

The *Daisy* contains only one obsolete word, "histie," which means, dry or withered.

To a Louse contains a good many examples of pure Scots. We have here "strunt," used, not in the sense formerly mentioned, but as a variation or corruption of "strut." "Fell red smeddum" is, dust or powder, though in modern Scots "smeddum" means, sense or shrewdness. We have never heard the word used in any other sense than the latter.

The first line of the *Second Epistle to Lapraik* has been so grossly outraged by ignorant editors in face of plain facts that we have scarce patience with them. "New ca'd kye" has one meaning and one only. Ask a thousand Ayrshire farmers what "a new ca'd cow" is, and there will not be the slightest variation in the thousand answers. To translate the phrase as, newly-driven cattle, is ridiculous nonsense. The cows are "ca'd" (driven) into and out of the byre, but a "ca'd cow" is never any other thing than a calved cow. The *Epistle* was

written on the 21st of April, when the calving season was in full swing, and ploughing and harrowing at their busiest to catch the first suitable "tid" for sowing. It is the "stake" that seems to be the stumbling-block. In the old byre the "buisen" or stalls were divided from each other by round posts secured in the ground and nailed on to the joists or rafters above. On one of these posts was a movable iron ring, to which was attached the tying rope, one side of the noose which encircled the cow's neck being formed of a curved piece of hardwood to prevent the rubbing off of the hair on the off-side. This was the "stake." The cows are now secured by a chain moving on a perpendicular bar of iron inserted in the "buisin-stane" which has superseded the wooden posts formerly in use. "When new ca'd kye rowte at the stake," is therefore perfectly intelligible. It simply means that the cows tied up in their "buisen" were lowing for their calves, which in Ayrshire are invariably taken away from them as soon as born. No one conversant with the ways and manners of an Ayrshire farm can possibly misunderstand the passage. "Ca' the ewes to the knowes" is intelligible enough in its own connection; but a "new ca'd ewe" would certainly be a *rara avis*, as an Irishman might say. "Forjesket," jaded or wearied; "tapetless," heedless; and "ramfeezled," wearied or fatigued, also occur in the same piece. "Jundie," another obsolete word occurring in the Epistle to Willie Simson," means, to jostle or push aside; and this brings us, in our hurried examination, to the end of the famous First or Kilmarnock edition. On some future occasion we may return to the subject, resuming the seductive study at the point at which we have left off.

D. M'NAUGHT.

THE CENTENARY EDITION:

A CORRECTION.

IN the Centenary Edition of Burns (vol. i., pp. 418-9), there is a list given of various manuscript and printed copies of the "Verses written in Friars' Carse Hermitage," which includes, *inter alia*,

"a dateless printed copy published some time before the issue of the '93 edition,"

and

"a copy in *The Glasgow Weekly Miscellany* for 31st November, 1791, which was reprinted in other periodicals."

Assuming that the phrase, "some time before," applied to the dateless printed copy, is to be read as meaning a period of time much less than two years before, Messrs. Henley and Henderson (though they do not actually say so) are evidently under the impression that this publication in the *Miscellany* marks the first appearance of the verses in printed form. The following *facsimile*, taken from the original in *The Glasgow Courier* of Saturday, 17th September, 1791, proves that such an idea is erroneous. The verses in question received the honours of print at least seventy-four days earlier than Messrs. Henley and Henderson seem to imagine.

The following POEM was given to us as the production of Mr. BURNS, of Ayrshire—as a proof of judgment and feeling, doing equal honour to his head and to his heart, we wish to render it as generally useful as we can.

[Written in *Cairns Hermitage*, by *Nith-side*, 1788.]

THOU, whom chance may hither lead,
Be thou clad in russet weed,
Be thou deck'd in sithen stole,
'Grave these counsels on thy soul.

Life is but a day at most,
Sprung from night, in darkness lost.
Hope not sunshine every hour,
Fear not clouds will always lour.

When youth, and love, with sprightly dance
Beneath thy morning-star advance,
Pleasure, with her siren air,
May delude the thoughtless pair;
Let prudence bless enjoyment's cup,
Then raptur'd sip, and sip it up.

As thy day grows warm, and high,
Life's meridian flaming nigh,
Dost thou spurn the humble tale?
Life's proud summit wouldst thou scale?
Check thy climbing steps elate,
Evils lurk in felon-wait,
Dangers, eagle-pinion'd, bold,
Soar around each cliffy hold;
While cheerful peace with linnets-song,
Chants the lowly daisies among.

When thy shades of evening close,
Beckoning thee to long repose,
As life itself becomes disease,
Seek the chimney-nook of ease.
There ruminate, with sober thought,
On all thou'lt seen, and heard, and wrought;
And teach the sportive youngsters round
Laws of experience sage, and found.

Say—The criterion of their fate,
Th' important query of their state
Is not—Art thou high, or low?
Did thy fortune ebb, or flow?
Wast thou Cottager or King?
Peer, or Peasant?—no such thing.—
Tell them—Press it on their mind,—
(As thou thyself must shortly find,)
The smile, or frown of awful heaven
To virtue, or to vice, is given.
Say to be just, and kind, and wise,
There solid self-enjoyment lies.
That foolish, selfish, faithless ways,
Lead to be wretched, vile, and base.

Thus resign'd, and quiet creep,
To thy bed of lasting sleep;
Sleep, whence thou shalt ne'er awake;
Night where dawn shall never break;
Till future life—future no more,
To light and joy the good restore,
To light and joy, unknown before,
Stranger, go! Heaven be thy guide,
Quod the Bedelman on Nid—Side

It is in no captious spirit that I further point out that the title of the *Miscellany* is incorrectly quoted. It ought to have been *The Weekly Miscellany of Instruction and Entertainment*. The prefixing of "Glasgow" to the title caused me and several others equally interested a serious waste of time in endeavouring to trace the *Miscellany* in library catalogues.

It is, perhaps, also worthy of remark that the alleged date of the *Miscellany* is and must be wrong, unless all virtue has departed from the old mnemonic lay—

"Thirty days have September,
April, June, and November."

As a matter of indisputable fact, the date is Wednesday, 30th November, 1791.

There seem likewise to be some mistakes in the enumeration of the different readings of the poem, particularly in the statement that "after line 6 the following two lines are inserted in MSS. (A, B, C, F, and G), the printed copy, and periodicals :

'Day, how rapid in its flight,
Day, how few must see the night.'

If this is meant to convey that these two lines occur in the *Miscellany* copy, the statement is not consistent with fact. If it only refers to the "other periodicals," it is scarcely correct to say, *simpliciter*, that the *Miscellany* copy was re-produced in these.

The points raised may not be of vital importance, but they indicate a looseness in dealing with matters of fact, which does not inspire confidence in the general reliability of the book. Four errors within the compass of two pages are more than can well be pardoned in such a pretentious work.

W. INNES ADDISON.

REMINISCENCES OF THE NIECES OF BURNS.

[The following interesting sketch is by John Dick, Esq., of Craigengelt, J. P., Stirlingshire, who was long an intimate friend of the Misses Begg.]

AFTER living a good few years in the world we must confess that we know no finer or more beautiful walk than that from the Auld Toon o' Ayr to Burns's Cottage. The cottage, as every one knows, is situated fully two miles south of Ayr, and the auld Brig o' Doon and "Alloway's auld haunted Kirk" are not far distant. Until within the last few years a pretty little thatched cottage stood on one side of the way leading to the Auld Brig, the appearance of which suggested comfort and simplicity. Everything was trim and neat, and flowers and climbing plants indicated taste on the part of the occupants. There was a garden attached to the cottage, which contained many old-fashioned flowers which visitors from "a' airts" got roots of to transplant in far distant lands. A wimpling burn ran through the foot of the garden, in which stood a few old trees. It may now be literally said, in the words of Lady Nairne's beautiful song, that at this moment—

"The clear burn is winding still,
But the auld hoose is awa'."

The cottage to which we refer was called Bridgehouse. There Isobel Burns or Begg—the youngest and favourite sister of Burns—came to reside, along with her two daughters, Agnes Brown Begg and Isabella Burns Begg, in June, 1843. She had previously lived at Ormiston and Tranent, in East Lothian, where she had many trials. But in the darkest hours of her widowhood she put "a stout heart to a stey brae," and from the time she came to Bridgehouse till her death on 4th December, 1858 (when all the civilised world was preparing—as one man—to celebrate the centenary of her illustrious brother's birth), Mrs. Begg lived from day to day a life of perfect peace and contentment, ministered to by her daughters. Mrs. Begg was, in many respects, no ordinary person. She furnished Dr. Chambers

with much original information for his edition of Burns, published in 1851; and she numbered among her intimate friends many distinguished men, such as "Christopher North" and Professor Aytoun.

In the month of September, nearly a quarter of a century ago, the writer found his way to Ayr, and, before many days were over, he ventured to call at Bridgehouse and ask if he could see the Misses Begg. He was shown into a snug parlour, and in a minute Isabella Burns Begg entered. We asked if we had the privilege to meet a niece of Robert Burns, and she replied in the affirmative, at same time asking us to be seated. She was rather above the medium height, was very erect, and bore all the marks of having been handsome and "well favoured" in her younger days. But the feature which most struck us was her large, glowing, dark eye, which was full, not only of light, but inborn kindness of heart. We know what Scott and others have recorded as to the glow of Burns's eyes, and we do not hesitate to say that Isabella Begg's eyes were not far behind his. No one, with any knowledge, could look into her eyes without, in fancy, recalling those of her illustrious uncle. Like his, her complexion was swarthy, and her hair was slightly tinged with grey. Ere long the elder sister, Agnes Brown Begg, came "ben" to the parlour or "spence," and her appearance was striking, not to say original. She was not so tall as her sister, but her complexion was also dark; she had a face in which all the best characteristics of a representative and "through-gaun" Scotch woman were strongly indicated. Agnes was, if possible, more active than her sister, and her eyes, full of penetration and, as it were, intuitive knowledge, almost looked you through. She had dark, rather than grey, hair, which was confined by an old-fashioned black velvet "brow-band," and wore a pink-coloured cap which became her. Her conversation was at once kindly and shrewd. She was full of animation, and was "gleg," not only in her hearing, but in her perception generally. Both the sisters spoke in a good broad Scotch accent, and Agnes showed, without intending it, her intimate knowledge of the Scotch language as it was in daily use in her uncle's day. Moreover, she often, in conversing, brought in some of the finest of our Scotch proverbs in a most effective way. Besides, as we came in the course of our intimacy to find out, she had

a keen sense of humour as well as genuine wit. At the time of which we are writing (1877) those remarkable and loving sisters would be 77 and 71 years old respectively, Agnes having been born on 17th April, 1800, and Isabella Burns on 27th April, 1806.

From the year 1877 down to the dates of the demise of the Misses Begg, we regularly visited Ayr in September, and had much kindly intimacy with them. Agnes, the elder of the two sisters, took almost the entire management of the house, and even in setting the tea at Bridgehouse and "masking" it, she allowed Isabella to take no part. Isabella was somewhat delicate, and, therefore, Agnes watched over her with unusual and tender solicitude. Often has Miss Begg told the present writer, in speaking of her sister, "Ye ken, Isabel is no strong, an' she's but a bairn!" We have said that Agnes Begg had a strong sense of humour, and we may give the following as an instance:—In the year 1878 we introduced an old and wealthy bachelor friend of ours to the Misses Begg, and mutual appreciation followed. When, in the September of 1879, we went down to Ayr as usual, one of our first visits was to Bridgehouse, where we found the sisters well and sprightly. We mentioned that our old friend, Mr. M., was coming down to Ayr for the races in a few days. On hearing this Miss Begg turned sharply round to us, and, with a merry twinkle in her eye, said—"I'm glad to hear he is comin' doon; I maun spruce mysel' up—I'll maybe hae a chance o' him yet!"

The two sisters took much interest in the fine statue of their uncle by W. Grant Stevenson, R.S.A., erected in the Kay Park, Kilmarnock. They drove down there and admired it exceedingly. They also inspected the Glasgow Burns statue, which they disliked. In talking over these statues one evening at Bridgehouse with the Misses Begg, Agnes thus expressed her views:—"Stevenson's statue o' my uncle is a fine piece o' wark, but, as for the ane in Glasgow, I'll join ye in a subscription for gunpowther tae blaw't up!"

The "couthy" cottage at Bridgehouse was regularly visited by the county people in the neighbourhood, by whom the Misses Begg were held in reverence and regard, as their mother had been. The late James Baird, of Cambusdoon, had no end of admiration for Mrs. Begg and her daughters, and he often invited them to dinner. Miss Isabella Begg told me that

on these occasions Mr. Baird (whom she characterised as "a thrifty man") invariably took their mother in to dinner, and placed her on his right hand. However high in worldly rank or wealth his other guests might be, Mr. Baird honoured himself by placing Mrs. Begg "abune them a'."

Of course, it is well known that Mrs. Begg from girlhood had strong literary tastes, and that she often stole up to her brother's little garret in his absence and read his latest poetic effusions. But she did more than that, which, we think, is not generally known. Her illustrious brother, at the time we refer to, was very fond of going out now and again in the winter evenings to a rustic ball; and on these occasions he always called on his favourite sister Isobel to tie his hair for him, and sometimes to sing one of his own songs to him while doing it. This statement we give on the direct authority of the Misses Begg.

The Misses Begg were visited by many distinguished persons from all parts of the world, but in speaking about those whom they had met, they were enthusiastic in their praise of "Christopher North" and Dr. Chambers, with whom they were bosom friends.

In parting with the sisters every year we were privileged to kiss them on the cheek; but it was a cheerful parting, for Agnes used to say—"if we're a' spared, we'll be seein' ye next year at the races; an', as for Isabel an' me, if we're no here ye will find us in Alloway kirkyard."

On one of the last occasions on which we saw the sisters together at Bridgehouse, Isabella took a pair of "sheers," and, cutting out a lock of her hair, presented it to us; and we may also add that we possess not a few of her letters which she wrote to us from time to time. These letters give abundant evidence of vigorous good sense; the handwriting and punctuation are excellent, and the signature, "Isabella Burns Begg," is clear and firm; but the time came when the sisters had to part, and Agnes "led off" on 1st May, 1883, aged four-score and three. As her old friend, Professor Aytoun, wrote—

"Buds were blowing, waters flowing,
Birds were singing on the tree;
Everything was bright and glowing,
When the angels came for thee."

In the September of 1883 we wended our way once more to Bridgehouse, and found calm and gentle Isabella Begg

“Blest with health, and peace, and sweet content.”

Agnes and Isabella Begg, down to their latest hour, magnified, in their daily lives, their uncle's noble lines—

“In fair virtue's heavenly road,
The cottage leaves the palace far behind.”

Isabella told us that her sister had but a short illness, during which she expressed perfect resignation to bid farewell to the world. She remained sensible up to the last, and she died in the arms of her well-beloved sister in the assured hope of a blessed re-union. As Isabella said to us, “Agnes died in perfect peace with, and charity to, the whole world.”

Her remains were followed to Alloway kirkyard by many sincere mourners, and laid beside those of her saintly grandfather, William Burnes, and her mother, Isobel Burns Begg.

Isabella Burns Begg continued to live on in peace as here tofore, and she remained cheerful and resigned up to the last. She and her sister were visited at least once a week by the Rev. Marcus Dill, parish minister of Alloway. In writing to us recently Mr. Dill says, “I knew the Misses Begg well. They were in many respects remarkable women. Isabella was the finer character, and she had great caution, combined with great quickness of perception, and, while in many ways severe, she was most kind and sympathising.”

In September, 1886, we saw Isabella Begg for the last time. For some space previous to that date she had ceased to come down to the parlour, and occupied a parlour bedroom upstairs which commanded a beautiful view of the surrounding country. Like her good sister, Isabella, when we last saw her, was in the full possession of all her faculties. There was a cheerful resignation in her tone and look, and it was easy to see that she was hopefully awaiting the word to “come away.” Like her sister, Agnes, Isabella's last illness was short, and her end was peace in the highest and holiest sense of the word. The last call here came to her on the 27th December, 1886, when Isabella Burns Begg departed to her rest with the calmness of a sleeping child, after a well-spent life of 80 years.

Such were Agnes Brown Begg and Isabella Burns Begg as we vividly remember them. The remains of the loving sisters

lie, as is meet, side by side. They lived with each other through life in unbroken affection and concord, and in death they are not divided. There is no greener or more oft visited grave in Alloway kirkyard. While life lasts we shall cherish the memory of Agnes and Isabella Begg with affectionate veneration. These sisters were of a stamp which is scarcely met with once in a lifetime ; their minds were alike broad and comprehensive, they were at once Scotch to the core, and at the same time citizens of the world. They knew their own place, and they kept it with a steadfast consistency. Their conversation was in many ways attractive ; yet, when we look back at them, we are bound to say they evidently had a reserve store of thought upon which they could draw at any moment. They were for long years accustomed to come in contact with all ranks and conditions of people, and their habits of thought had no tinge of narrowness or parochialism. Bigotry of any kind was unknown to the faithful sisters, and the fresh voices of children, with their rippling laughter, sounded sweet in their ears.

J. D.



AN 1851 CELEBRATION IN WISCONSIN.

[We have received the following communication from Mr. Robert Shiells, Neenah, Wis., and gladly give it a place in the *Chronicle* as a specimen of the thorough way in which the pioneer American Scot discharges his January obligations.—ED.]

D. McNAUGHT, Esq., Kilmaurs.

DEAR SIR,—I forget exactly what I may have told you about our memorable banquet of 1851, so I may cover the same ground twice. You have the whole affair with all its sins and imperfections on its head. I must own that I am perfectly surprised to read it and find it as good as it is. Milwaukee was then a small place of not more than 15,000 inhabitants. It has now nearly 300,000. There was little time for literary culture of any kind. We were all fighting for our bread and butter, and the intellectuals had to take a back seat. The dinner was got up in a great hurry, and the speakers could have had no time for preparation. To me it is astonishing that so many good thoughts, and such a correct and fervent appreciation of Burns could have been evoked, almost spontaneously. The reading and copying of these sheets have called up many pleasant and many sad memories. Pleasant, to see how well we acquitted ourselves with such impromptu addresses, and how we held up our idol for the admiration of our American surroundings; and how well they seconded our efforts. It was a glorious night, and one long to be remembered. I had thought that I was one of the two last survivors. I find there are four, besides myself. Arthur MacArthur became circuit judge, and rose to be a United States judge at the seat of the general government, Washington, District of Columbia. He died about two years ago. His eldest son and namesake is a General in the regular army, and is now distinguishing himself in the Philippines. Robert Menzies died two years ago. For the last 27 years he was treasurer of a large steel company. Many millions of dollars passed through his hands, and he never was a dollar short in his accounts. When my own time comes to lay down my life's burden I shall be proud if I deserve such an epitaph. I shall be delighted if you can give our celebration, away out in what was then an almost unbroken wilderness, nearly half a century ago, a large niche in your temple of fame; I really think we deserve it. I wish I could send you the pamphlet of our 1859 celebration. Perhaps I may have told you that I am a native of Edinburgh;

in Dollar: served my apprenticeship as an engineer at Leith Engine Works; came to the U.S. and Wisconsin in 1849; helped to lay out and locate the first railway in the State, and superintended its construction from Milwaukee to the Mississippi River, 200 miles. I came to Neenah in 1861; founded this bank, and have been its manager ever since. That is my life in brief, and it may be an encouragement to any young man who is willing to work hard and persevere. I have all my life been a collector of something. I think my first fad was birds' eggs. If it was not one thing, it was sure to be another. Coins and medals came to be my ruling faze. As akin to that I took up Communion Tokens; I have now upwards of 1200 of them. Eight years ago I published "The Story of the Token." Needless to say, it fell still-born from the press, though it called out much favourable notice in certain quarters. If it has no other merit, it is unique; there is no other work on the subject. I am sure you are tired of me long ago, and yet there will be many things that I will wish I had told you.—Sincerely yours,

ROBERT SHIELLS.

At 8.30 o'clock on Friday evening, 24th January, 1851, the Scotchmen and admirers of Burns who had gathered to do honour to the memory and birthday of Scotland's Poet, met in the front parlour of Mr. Belden, of the "Home," and temporarily organised by appointing David Ferguson, Esq., chairman. Upon motion, Arthur MacArthur, Esq.—a full-blooded, whole-Scotchman—was elected president, and Robert Menzies, another such a one, vice-president. E. A. Calkins was elected secretary, and supper announced.

At the word the folding doors were thrown open, the company was ushered into the splendid suite of rooms, and took their seats—thirty as good fellows as ever gathered to do honour to a festive board.

We must not forget to mention that, immediately after the first course, the national dish of Scotland was brought upon the table, "warm, reekin', rich." Burns's "Address to the Haggis" was recited by Vice-President Menzies with true national fervour. After the removal of the cloth the regular toasts were introduced by the president, with the following remarks:—

Gentlemen.—The position in which your favour has placed me this evening imposes upon me a touching and sacred duty, and although I assume it with embarrassment, yet I proceed to discharge it with a thrilling sensation of pleasure, as grateful to my own feelings as the light is to the eye, or the ruddy drop to the heart which it warms. It is to ask you to join in acknowledging the great name to which we offer this festive

ovation, and to render a united and fervid homage to the undying memory which we now celebrate and honour. And what a memory it is. How rich to profusion in all the sweet, the gentle, and sportive melodies of nature. The natural productions of a country assume, from the soil and climate which gave them birth, the qualities that distinguish them. Their usefulness, however, is not thus confined, for they can make the circuit of the world and minister to the wants and comforts, and supply the pleasures and luxuries of other climes, near or remote, without reference to geographical position. And so it is with the genius of certain men; for although their works are modelled upon the times in which they live, and are imbued with the peculiarities of the nation to which they belong, yet stamped, as they are, with the impress of genius, and inspired with the unity and power which truth finds in all minds, they transcend all national limits, and pass from people to people, from tongue to tongue, and from empire to empire, until they sweep the round earth itself as the vast field of their achievements. And such a genius was that of Burns. To be sure it was the glory of his life to sing the loves and the joys, the history and traditions of his countrymen, and to commemorate in his immortal verse the romantic scenery of the land he loved so well—the land of legend and of marvel. And all these he lights and inspires with the universal spirit which belongs to poetry, so that his strains are recognised everywhere, and received by all civilised communities as those of nature and truth. His fame, therefore, like his works, is the heritage of the whole human family, and his is one of

“The few, the immortal names
That were not born to die.”

Three-quarters of a century have swept over the fields of time since Burns tuned his lyre and “sang his wood-notes wild.” He was associated in the labours of the harvest, as was the custom of the country, with a young female. It was his own sweet, handsome Nell. Her fair soul and artless beauty inspired him with the delicious passion; it stirred the streaming tide in that great heart, and thrilled him with the true magnetism of nature. His emotion escaped in the measured line, and thus poetry and love commenced with him together. The hidden fires which glow in the earth betray themselves through the openings on its surface; and so with Burns. The dormant feelings, till then repressed, burst through the outlet of his love, and murmured in the deathless creations of his genius; his love spoke in the name of his genius, and never did poetry breathe the divine sentiment in such strains of simple and impassioned beauty. From these first dawnings of his muse, until his short and checkered life was terminated by a premature death, how beautiful and varied was his verse—what combinations of fancy and pathos, of wit and sentiment, glowing with the freshness which decays not with time, but like truth, blooms eternally the same. It would be vain in me to recount the beauties of his lines, which, more than any natural features of his country, have rendered classic the scenes of Scotland, and made her romantic streams and storied glens the shrines of taste and genius. You know them all; they have become the proverbs of

his country, and so universal is the love which they have created for him that we, this evening, present the wonderful spectacle of a festive band in honour of the memory, in what, during his lifetime, was the hidden recess of a barbarous continent. In what was then the unreclaimed wilderness we commemorate the birthday of Burns.

We are reminded of the adversities which fell to his experience while living, and of the poverty which, though it depressed his condition, was not sufficient to freeze the genial current of his soul. His wonderful gifts and manly soul rendered him superior to fortune. What, then, though—

“ Burns o'er the plough sang sweet his wood-notes wild,
And richest Shakespeare was a poor man's child.”

Such men have that within them which renders their happiness independent of external objects, and invests their life and character with better things than those which neither wealth nor power can purchase. Their outward lot may be humble and cheerless, but the light of poetic genius shines within, alluring the soul with dreams and reveries of love, and light, and beauty. And the exquisite associations of thought are united with the smiling train of humour, and the exhaustless flow of wit and melody. Such is the wealth of the living mind, which moths cannot corrupt, nor thieves break through and steal. But I detain you too long. In closing, I have but to say that your instinctive sense of what is due to the sentiment I am about to offer will bring you to your feet in reverent silence, while I propose “ The Memory of Burns.”

Drank standing and in silence, followed by the singing of a mournful dirge on the death of Burns, sung by Menzies and Hyslop, Ilseley accompanying.

Mr. Menzies, vice-president, rose and spoke nearly as follows :—

I rise, Mr. Chairman, with peculiar pleasure, at the first gathering of my countrymen in this city, to respond to the toast you have just announced. Scotland, occupying but a small portion of this world's surface, stands out in relief upon the page of history. We love her, not only for the majestic grandeur of her mountains, the beauty of her fertile straths, her fairy glens, or sweet flowing rivers—sung in classic strains by her poetic sons—but we love her for the manly independence of her children, the noble stand she has always taken in defence of *liberty*, and for the genius of her sons which has made her name “ familiar as a household word.” What shall I say of her poets? Of Scott, the Wizard of the North, of Tannahill, Campbell, and Cunningham, of Beattie and Hogg, of Pollock and Graham, and of him whose birthday we have met to celebrate? They have consecrated every glen and heath-girt lot, every mountain and stream, and given a charm to every period of her romantic history. Hume and Robertson, Stewart and Reid, Jeffrey and Chalmers, Alison and Macaulay, and glorious Kit North are among her gifted authors. And what, my countrymen, what of her heroes? Of Wallace, who with his single arm turned back the tide of English oppression, and broke the charm of England's power?

What though his head adorned the hoary turrets of London's Tower—his mantle fell upon the noble Bruce, his blood watered the seeds of liberty, which springing up brought forth such glorious fruit upon the field of Bannockburn? What of the long line of Scotland's kings and chieftains, whose deeds of valour form the history of our country, and which ended in a desperate struggle, on the field of Culloden, in behalf of Bonnie Prince Charlie? Of Abercromby, who fell in victory on the plains of Egypt? Of Moore, who received his death-wound while leading on his countrymen at Corunna, and of that band of heroes who—in Egypt and India, in Spain and at Waterloo—gave such proof of that "fierce native daring," as led the poet so truthfully to sing—

"And you loved warriors of the minstrel's land,
Yonder your bonnets nod, your tartans wave;
The rugged form may mark the mountain band,
The features harsher and the mien more grave;
But ne'er in battlefield throbb'd heart so brave
As that which beats beneath the Scottish plaid;
And when the pibroch bids the battle rave,
And level for the charge your arms are laid,
Where lives the desperate foe who for such onset stayed?"

But I cannot pass in silence those heroes in another cause whose names have graced the annals of our beloved land. Of Knox who, fearless in the presence of kings, spoke the unwelcome truth with an unblanched cheek—of Hamilton and Wishart, who sealed their testimony with their blood—of those who, beneath the blue banner of the Covenant, battled manfully against tyranny and oppression? But why say more? I have recalled but a tithe of those illustrious names famous in Scottish history. Rise then, gentlemen, and unite in drinking, with all the honours, "Scotland—her Poets, Authors, and Heroes."

Mr. Menzies was followed by the recitation of an original poem by Mr. Robert Shiells, who gave it with an unction and enthusiasm that added much to its force and beauty. He was frequently interrupted by applause as each well-known locality was mentioned, and the hearers' hearts thrilled at the sound of names renowned, and scenes immortalised, by heroism and deeds that inspire with a deathless and sacred interest.

The restless Scot is ever prone to roam:
Where fortune favours, there he makes his home.
Still, though he wander far, within his breast
Some image of his much-loved land's impressed;
Some dream of youth or childhood still remains
Linked with the memory of his native scenes.
No varying change in which he bears a part
Can e'er efface that image from his heart;
No spot so distant, wherso'er he roam,
But what his thoughts can wing their way to home.

And proudly do our thoughts to Scotia turn,
 Proudly we hail the land where we were born,
 Where every lofty hill, and swelling mound,
 And every fertile strath is classic ground :
 Where every trotting burn, and wimpling stream,
 And foaming linn have been a poet's theme :
 Where every tower that long has braved the blast,
 And every glen has legends of the past :
 Where every cairn doth speak of days of yore,
 And every nook is rich in ancient lore :
 Where every heath-bell that adorns the vale,
 And every moorland fern can tell a tale :
 Where every thistle waving on the bent
 Cries, " Hooly, lad, I redd you to tak' tent " :
 Where John o' Groat's first claims the poet's strain,
 And Maidenkirk completes the classic chain.
 What though they speak of days and men remote ?
 Still we can trace each venerated spot,
 Still feel our hearts with patriotism burn,
 And visit Ellerslie and Bannockburn :
 Still gaze on Holyrood, whose turrets grey
 Speak of a race that long has passed away :
 Still view St. Andrews' time worn towers and spires,
 Where Knox and Melville thundered forth their fires,
 Scone's ancient palace still invites our stay,
 And Perth's fair city still adorns the Tay.
 Edina's fortress still keeps watch and ward,
 As when, in days of yore, the Douglas dared
 To win her from the proud oppressor's thrall,
 And hurled th' intruders from the castle wall.
 Fair Stirling stands (the Links of Forth beneath),
 As when the famed " Guidman o' Ballengeich."
 Alternate, in disguise pursued his sport,
 Or flirted with the beauties of his court.
 The Grampians still might shelter gallant clans,
 Careless of aught save of their chief's commands,
 Ready for private feud or battle fray,
 Their only rule—to hear, and then obey.
 The Cheviots, too, could many a tale disclose
 Of fierce moss-troopers and their Southron foes :
 Of moonlight forays, that the needy chief
 Might fill his Scottish byres with English beef :
 Of bold attacks, when the news spread disorder,
 As Percy heard—the Clans have crossed the Border.
 More recent records, too, may claim a word,
 How ruthless persecution bared her sword :
 How tyrants strove to enslave the minds of men,
 But strove, as tyrants ever did, in vain :

How noble men, refusing to obey,
 Poured out their blood like water day by day :
 How gallant Cameron's life-blood stained the heath,
 And youthful Renwick died a felon's death :
 How bloody Clavers led his murderous host,
 Drumclog was won, and Bothwell Brig was lost :
 How every lonely moor and sheltering wood
 Were consecrated with a martyr's blood.
 Nor is Culloden's fatal field forgot,
 And brave Prince Charlie's sad, disastrous lot.
 A stranger filled the Stuarts' ancient throne,
 And Charles hoped to make that seat his own.
 To him the Highland Chiefs their homage paid,
 The ready clansmen their behests obeyed ;
 And zealous friends (more zealous far than wise)
 Perilled and lost their fortunes and their lives.
 Their hapless fate a tear will often claim,
 While memory loathes at Cumberland's proud name.
 But modern days have brought more modern men,
 The sword is waning fast before the pen ;
 And Scotia's records show how many a son
 In learning's walks has proudest laurels won :
 How many a prudent Statesman is her boast,
 How commerce sought her long-neglected coast :
 How peaceful science there her flag unfurled,
 And Watt and steam combined have changed the world :
 How many a gifted poet's witching strains
 Have sung her mountains blue and fertile plains.
 The North's great Wizard threw his magic spell
 O'er every Highland loch and Lowland dell ;
 From his exhaustless pen new fictions poured,
 Till lands remote have heard of Abbotsford.
 But peerless, high among the tuneful race,
 The People's Poet claims the noblest place—
 Whose verse, untrammelled by the rules of art,
 Comes close at once to every Scottish heart :
 Whose sweetest strain no borrowed image knows,
 No fancied joys nor visionary woes :
 His was at once the power and privilege rare
 To sketch the Scottish people as they are.
 Even here, by Michigan's wide-spreading flood,
 Where Indian wigwams have but lately stood,
 His name has made our little band unite,
 And brought us here to spend the festive night.
 Long may our country and our country's fame
 Have, in our Western homes, an honoured name ;
 And, as each circling year this day returns,
 Still may we meet to toast the memory of Burns.

Mr. Gregory being called upon, remarked,

That if supposed some of his friends had called on him to speak to-day, thinking that while he was something of a Scotchman, he was more of a Yankee than themselves. As what he would say that he was an American, even so was a Scotchman—for he was a Yankee born, but it was only so he grew up, and was sensible of thought and observation, that he became, in sentiment, feelings and affections, for the dear old land—a Scotchman. He would say, to no purpose, however, that while love for Scotland grew with his growth, his love for "the land we live in" did not increase tenfold. It was compared as to love Scotland *much*, but we must love America more. Scotland might be to be a dear mother, but America must be the wife of our youth. It was proper on this occasion to touch upon topics which should excite in us feelings of love, admiration, gratitude, and patriotism toward America. The discovery of America has changed the face of the world, and given new impulse and direction to the destinies of nations. It has opened at once an asylum to the oppressed, and a field of exertion to the enterprising of all nations. The celebrated Pilgrim Fathers were an example. Had America been undiscovered, their descendants, instead of being driving spirits in the universal Yankee nation, might have been dyke-tending peasants in Holland, or broad-bottomed burghers of Amsterdam. The same cause had wrought the downfall of Spain, and had developed the resources of those small northern nations whose descendants were destined to overspread the whole surface of the earth. The discovery of America was a great event, and could not but do much "to inspire the hopes of humanity in all lands," but our gratitude and veneration were especially due to the founders of this Republic. The destinies of British Colonies and of these "free and independent States" were wide as the poles asunder. As Scotchmen, we could not but be grateful for the advantages we here enjoy. It was true this was no asylum from oppression for those of our race—for the power never yet existed on this earth that could make Scotchmen slaves—but we are here surrounded by circumstances and materials far more favourable to progress and prosperity than in the old world. He would differently had passed the life of Burns in this land—how much happier the man, how much less the poet. But, gentlemen, to the toast:—"America—Her simple but sublime history inspires the hopes of humanity in all lands."

Fourth.—"The Parochial Schools of Scotland—The source of that general intelligence that distinguishes her people."

Responded to by Mr. Johnston in well-delivered and appropriate remarks.

Fifth.—"The Poets of America."

H. W. Tenney, Esq., being called for, rose and said—

He would take a little wider range than the toast, and speak of poets and poetry in general, of whose admiring train he professed to be. He thought the dignity and importance of poetry was generally under-estimated. What was it that had brought this intelligent assembly together around this

festive board, furnished, he would say, more luxuriously and tastefully than any other supper that had been given in the city? It was to celebrate the birth of one who, in his outward relations to society, was of the lowest class, a Scots farmer of the last century, who lived and died "over the waters," and it was to do homage to the divine light of poetry which had raised up that man to be the heart, voice, and glory of his country and of the world, especially of the sphere in which his lot was cast—"the lowly train in life's sequestered scene." And was that man's power over the hearts of men small whose memory could thus call us together in this distant land and age, and elicit such a warmth of feeling as had been here expressed; or was that homage misplaced, and were we rendering undue honour to an idle dreamer? It was not so. Burns was the very soul of Scotland. His genius had thrown a glory over every hill and plain and river of his native land. It has gone as a shining light before his countrymen, furnishing them thought, sentiment, and manly feeling, and giving powerful utterance to every emotion which they were able to conceive only in comparative weakness. What Scotchman had not felt his soul enlightened, elevated, and purified by the genius of Burns? And was it of little account thus to form the character of a people, and raise them up to a true appreciation of the sublime, beautiful, and good? But Burns had not only formed and enabled Scottish character, but had diffused its glory, inseparably interwoven with his own, over the whole civilised world. Who ever knew Scotland knew Burns, and who ever knew Burns loved Scotland for his sake. And not only so, but he had embalmed the life and character of Scotland, and made it immortal: for Burns could not die while a human heart beat. Every monument of his race might perish, and all their labours "dwindle to a song"—even his native mountains might crumble with age—but he was beyond the reach of time. Most truly might it be said of him, as he had said of "honest Allan"—

"The teeth of time may gnaw Tantallon,
But thou's for ever." *

And it might be that when Scotland had gone to decay, as all other nations had in their progressive turn, and as she surely would, she would be remembered principally or wholly by the poetry of Burns. And it is not impossible, too, that in some future age poetry might do for Scotland the same good service which the poetry of Greece had done for it in its adversity and decay: for it will be remembered that—

"The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground; and the repeated air
Of sad Electra's poet had the power
To save Athenian walls from ruin bare."

And the sympathies of the whole civilised world had ever clustered around Greece, even in her degradation, and prevented her from utter destruction.

* From the "Poem on Pastoral Poetry," the authenticity of which is questioned. [Ed.]

Mr. Tenney pursued the subject further, but upon the conclusion of his remarks it was announced that it was near 12 o'clock, when the company arose and ushered in the 25th of January—the birthday of Burns—by joining hands around the table and singing “Auld Lang Syne.” After this ceremony the next regular toast was announced.

Mr. Calkins was called upon, and responded in substance as follows :—

I agree with a gentleman who has spoken that we have a nice table before us, and with his good opinion of the good supper provided, and as all at this end of the table will testify, I have endeavoured to do my duty to it according to the dictates of an enlightened conscience and the demands of an empty stomach. But, sir, there is something about this feast higher and better than good victuals and a handsome set. There is the mirth and festivity of intellect—a feast of reason as well as a reasonable feast. But there is something even besides this to excite feeling and interest on this occasion, and it is expressed in the sentiment—“The sacred flame of poetry, wherever lighted.” No man, sir, but has a little of this divine light in him. It gives birth to the thousand joys and hopes of humanity. It sheds a golden halo all along life’s pathway. It gilds and softens the stormiest scenes of existence, vivifies the affections, sanctifies the passions, and a beam of its divine radiance was lent to purify and strengthen the lamp of love.

I am not a Scotchman, sir, but as I hallow genius and revere misfortune, I am here to celebrate with you the birthday of Burns—

“That calls, when brims the festal cup, a name,
A nation’s glory and its shame,
In silent sadness up.”

Her glory, that he was born on her soil : that his rich, glorious, immortal works were written in her language ; that his canonized bones rest in her bosom. Her shame that she allowed him to live in poverty and obloquy, that her highest reward for his merits was a petty office in the Excise ; that she left him to die “unwept, unhonoured, and unsung.”

I am not a Scotchman, sir, but I love the land of brave, gifted, and noble sons, of beautiful, heroic, and unfortunate daughters. I love Scotland, whose every broken glen and sloping vale and heathery hill is renowned in story or in song, and hallowed by the genius or consecrated by the blood of their possessors. Sir, it has been a common custom to attack at once Burns’s moral character and the tendency of his works, to damn him for his sins and to ostracise the fruits of his genius. With such criticisms I do not sympathise. True, he never could have produced those works that have given him all his fame if he had not already served an apprenticeship to experience. What, then, shall we say? Even this, we will not judge his faults too harshly, but we will read his productions and joy and glory in them ; and till some great Puritanical genius shall arise to

depict the workings of hair-brained, uproarious mirth and convivial indulgence, we will pardon Burns the injury he did his health, his fortune, and his name for the pleasure we have received at his hands and the wealth of poetic beauty he has bequeathed us. If it were necessary to frame excuses for his habits, we might do it by enlarging on the temptations to which he was subjected, on his struggles with misfortune, and the fluctuations and uncertainties of his fate. We might describe him as born to poverty and steeped in contempt—raised by his genius to the loftiest pinnacle, but, like the giddy sailor at mast-head, prone to topple and fall with the first blast that assailed him. But, sir, we do not need excuses. We will vindicate the memory and character of Burns by showing that we, too, love a full feast and a flowing bowl, and—

“Can tak’ a cup o’ kindness yet,
For the days of Auld Lang Syne.”

We will commemorate him as one whose virtues were greater than his vices—whose truth, warmth, and sincerity atone for a multitude of sins, and whose genius has given him a name that will be cherished and perpetuated till the language he lisped in childhood is forgotten, or the human heart shall beat no more. Death has cancelled everything of Burns but his genius and virtues. It has consigned the man and his frailties to oblivion; it has installed the Poet in his immortality and lifted him to the skies.

“And nothing shall cover his high fame but heaven,
No pyramids set off his memory
But the eternal substance of his greatness.”

Seventh.—“The Lassies”—This was drank standing, and followed by “Green grow the rushes, ()”

Volunteer toasts were now announced as in order, and the president, Mr. MacArthur, gave the following:—“The Justiciary of Wisconsin and its distinguished representative at our board—with the generous enthusiasm of his nature he has come hither to pour the tribute of his admiration in the urn of our Poet.”

This called up Judge Hubbell, who added life and interest to the feast by the following happy and well-timed remarks:—

It was not always his lot to be in the way

“When drouthy neebors neebors meet,”

but he was happy to join in a “feast of reason and a flow of soul,” consecrated to the memory of Scotland’s favourite bard. This had been spoken of, and very properly, as a national festival. But he could tell them Scotland had no monopoly of Burns. She had his birthplace and his grave, his kith and kin, his love and patriotism, and his glorious name; but his works were the common property of literature. His genius was the world’s, and his sacred memory belonged to all mankind through all future time.

Scotland furnished the peculiar dialect in which he wrote, and which gave a rustic charm to his verse. But, he in turn, had made that rude dialect classic. He had set, in the rough framework, a jewel which would preserve it as long as the thoughts of Homer would preserve the polished Greek. Burns had, indeed, thrown a classic tint over all the rugged features of his native land. Not a craggy cliff lifted its head unsung. Not a river or a burn but murmured to the melodies of his songs. But then, his melodies were as familiar on the banks of the Ohio or the Mississippi as on those of the Tweed. The festive party assembled on Lake Michigan, or on the far sounding shores of Superior, make their mirth and their sentiment vocal in the same strains which first echoed on the "quiet banks of Ayr." Hence, sir, as an American, I come here with an honest claim, with a legal right, and with equal pride and pleasure, to join you in paying tribute to Scotland's great poet. When shall we see his like again? When did the world see it before? Not certainly in your country, rich and prolific as her annals have been in the production of intellect. Her noble schools have been fruitful in the production of scholars, historians, philosophers, and novelists; but only once has genius risen above the schools and triumphed in despite of them—only once have we seen the illiterate peasant boy, toiling "at the plough, the scythe, or the reap-hook," yet "pregnant with celestial fire," instinct with immortal thought, which clothing itself in the humble language of the cottage, became at once and for ever the chosen dialect of love, of sentiment, of patriotism, and of mirth. The triumph of Burns was the triumph of nature. It was the "divinity within him that spoke." He was the mirror in which all scenes and all passions glassed themselves with a perfect similitude. He was the "medium," to speak in the modern phrase, by which those "spiritual things," called thoughts and feelings, which "knock" in the common breast of humanity, were made audible and intelligible to all men. He stood, like the favoured prophet of old, between man and his Maker, and brought down from the smoke and darkness of the mystic mountain the true law of the heart, and wrote it out on tablets more enduring than stone. His thoughts were living images. His sentiments, fadeless pictures. Though he spoke of natural scenery, only as it was the companion of some thought or sentiment, yet the schoolboy of America is familiar with Scotland's geography through the poems of Burns. And what reader of his has not learned to honour Scotland's industry, to abhor her tyranny, and to admire her valour and patriotism? Who, like him, has ennobled the honest, patient, toiling poverty? Who, like him, has scathed the empty brow of gilded pride and titled rank—

"A king can mak' a belted knight,
A marquis, duke, and a' that,
But an honest man's aboon his might."

Who like him has painted love? Sir, when love finds a better exponent than Burns, we must expect Providence to send us a new edition of the passion, and an angel for an interpreter. And who, more fervently than he, has poured forth the hallowed breathings of patriotism? That gentle-

man spoke truly who told us that Scotland had not yet found a king or a people that could enslave her. May she never do so. But if she is enslaved it will be when Burns is forgotten. But some moralists have complained that the poetry of Burns is the handmaid of intemperance. His virtuous muse never gilded vice, but she lent her charms to some of the weaknesses of our common nature. His "poet's eye" saw only "inspiring bold John Barleycorn." To him "the bowl" was inspiration.

"Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious."

"Wha last beside his chair shall fa',
He is the king amang us three."

And again—

"Bring a Scotchman frae his hill,
Clap in his cheek a Highland gill,
Say, such is Royal George's will,
An' there's the foe ;
He has nae thought but how to kill
Twa at a blow."

Mr. President, if these be faults in the works of Burns, they are past washing out. Like the specks and blemishes in the Parian marble, the genius of the artist has blended them with immortal beauty, and they must live on together. "Tam o' Shanter" and "Souter Johnnie," and even "Holy Willie," will be fresh in the memory of men, when the long line of Scotia's kings will be lost in the dust of their palaces. "Kirk Alloway" will have a local habitation and a name after "Edina's fortress" is crumbled into ashes, and the home of the Douglas is turned up by the ploughshare. The Peasant Bard, whom his learned and proud country hardly dared to honour in his lifetime, will reflect honour upon her while she survives to draw lustre from his name. In his own language already quoted here to-night—

"A chield so clever,
The teeth o' time may gnaw Tantallon,
But he's for ever."

But I perceive, Mr. President, I am occupying too much time, time better given to the "better" Scotchmen seated around me.

I will close with a sentiment. And since we are met in America to commemorate among Americans the birthday of a Scotchman, I beg leave to give you the name of one, who though cradled among the heather, has long been an ornament to this his adopted country. I offer you, Sir, Jqhn Greig of Canadaigua—a gentleman, scholar, and successful man of business. A worthy and honoured citizen of the United States. A noble representative of Scotland.

Mr. Archie Wilson, the son of a genuine Scottish poet, read an original song by his father, Mr. William Wilson, written for a similar occasion.

Tune—"Gae to Berwick, Johnnie."

Blessing on the day that brings us all together,
 To drink in Uspurgie, the land o' the muir and heather :
 An' blessing on the night set Scotia's heart a' throbbin',
 As wi' supreme delight she welcome winsome Robin.

Then its wildlike hum her thistle lifted proudly,
 While strains might wake the dead, her bagpipes liltit loudly :
 Then by Loch na' Leith, then o'er muir an' cairn,
 Fairy minstrelsy sang welcome to the bairn.

A' the world ower has heard his wild harp ringing,
 Hearts on ilka shore ha'e kindled wi' its singing :
 Through the lordly hall, if the reeky shieling,
 To the heart o' a', Robie's sangs gae stealing.

Ilka bosom here at that lov'd name is throbbin',
 Here's to Scotia's dear, an' Scotia's darlin' robin ;
 Here's to Highland hame an' Highland hills sae hoary,
 An' here's to him whose fame made brighter Scotia's glory.

Kindly 'tis an' meet, thus yearly to forgather,
 We whose favour'd feet ha'e trod the muirland heather ;
 Paid't in the streams frae Scotia's mountains rowin',
 Hear'd her pibroch's scream, an' pu'd her bonnie gowan.

Blessing on the land that mither-like received us,
 Took us by the hand an' brither-like believ'd us ;
 Lang as ocean laves an' ocean breezes fan her,
 Still owre ocean waves exalt the starry banner.

While we've truth an' worth, manly faith an' honour,
 Let our hearts send forth their benisons upon her ;
 By our thistle dour, by our mossy cairns,
 Nocht maun stain or cloor the faith o' Scotia's bairns.

Sae up wi' hodden grey, up wi' plaid an' bonnet,
 Native hame for aye, an' blessing be upon it.

Mr. Brand, a second cousin of the great poet, was present, and being called upon, gave some most interesting reminiscences of Burns, and related some laughable incidents of the poet's ready wit and profound observation.

Mr. Cameron being called for spoke as follows:—

I am happy in being present on this Scottish festive occasion. While claiming this as "my own, my native land," I am proud of being descended from Caledonian ancestry ; and although one of the last links in the lengthening line, and greatly removed by distance and condition from their native land of the "mountain and the flood," my lineal attachments are not weakened but rather strengthened by the association, as we must all trace our pedigree through the ancient records of the old world. I

rejoice in turning to Scotland's hills and glens, as the heroic home of my fathers. For no old country can boast of greater bravery, learning, and wit; and as for the generosity, kindness, and hospitality of her sons, they are best expressed in the words of the bard we here commemorate—

“ In heaven itself I'll ask no more
Than just a Highland welcome.”

Sir, the “wee sma' hours” admonish me to observe the rule for “the soul of wit,” especially when others are waiting for utterance. But before closing I must add, that in the genial presence of M'Arthur, Mackenzie, the Menzies, Macgregor, Ferguson, and other “worthy sons of noble sires,” assembled together in honour of poetry and worth—

“ My best leg foremost, I'll set up my brow,
I have the honour to belong to you.”

I close with the sentiment—Our Scottish Ancestors—may we cherish their memory, to inspire us with an emulation of their gallantry, courage, and hospitality.

Mr. Menzies would give the name of one, half a Scotchman—a descendant of the royal line that sat on Scotland's throne—who in his genius, in the strange uncertainties of his life—in his misfortunes, habits, early death, bore a strange resemblance to Burns. His memory often reverted to Scotland. He loved to linger on her name, and recall the noble deeds of her sons, and she was the inspiration of some of his most glorious lines. Mr. Menzies then cited with energy and grace “Lochnagar,” portions of “Childe Harold,” and gave—
“Half a Scot by birth, a whole one bred.”

Drank standing and in silence.

Mr. Macgregor did not like standing up so much. He thought the President was not aware of the immense load we had to lift with us.

By Mr. Macarthur—“Alexander Mitchell”—“Bank or no Bank,” we go for Mitchell. Mr. Ferguson, “on demand,” returned thanks in the name of Mr. Mitchell. Mr. Hsley called up. Is one of the Yankees—a rare live Yankee from way down East, where they grow lean and tall. Told a story that called out roars of laughter. Then Menzies had a story to tell. A Scotch divine took his text from the Psalms: “I said in my haste, all men are liars.” “Said it in yer haste, did ye, Dauvid? Gin ye had lived in oor day, ye micht have said it at yer leisure and made nae apology aboot it.”

By Mr. Macgregor—“William Motherwell and Jeannie Morrison.”

E. A. Calkins. Speaking of poets, reminded him of the supper which, to his mind, was the very poetry of good eating. He gave, therefore, “Our Host.” In the words of some great bard, “I never heard a Bell-din with such melodious sound.” (The landlord of “The Home,” at

which the supper was held, was Mr. Belden.) Mr. Dunlap called up. Said he was not a speech-maker, but a gardener, and was excused accordingly. It was mentioned that next to a gardener might be a Greenleaf that flourishes in a bank. So Mr. Greenleaf gave "The Emerald Isle." May the bright sun of prosperity soon arrive to dispel the dark clouds that now hover o'er her, and under a more enlightened rule may she one day stand erect among the nations of the earth, fearless and unfettered, "her brow blooming with the wreath of science, her fields waving with the fruits of agriculture, her ports alive with the contributions of commerce, and her temples vocal with unrestricted praise." Song by Mr. Wright—"Take hence the bowl."

By H. P. Hubbell—"The Banks of Tweed" and "The Banks of Ayr." Unlike Mitchell's bank they flourish only in poetry. Mr. Mackenzie called up—had little to say, but what he had would be like a bee's sting, "short and full of feeling." He gave—"Scotland, her Sons and Daughters." Literally speaking, they are "some pumpkins."

Mr. Harper was called upon by the president, but the string, or something being out of order, he refused to harp to the call.

By Mr. Foster—"The Lady that made the Haggis." It was thought, however, that as the sex of the cook was a matter of doubt, we had better leave out "the lady," and charge the toast to Belden himself. Song by Mr. Menzies—"Tak' yer auld cloak aboot ye."

By Mr. Macarthur—"The Wizard of the North"—the Great Unknown—Sir Walter Scott. The truest Scotchman that ever breathed.

By Mr. Drew—"The Surviving Members of the Burns family"—may they live long to illustrate the ennobling sentiments inculcated in the poetry of their great founder.

By Mr. Greenleaf—"James Hogg, the Ettrick Shepherd."

By Mr. Macarthur—"Thomas Campbell"—To be remembered while Wyoming blooms in beauty, and his fame to be like hope, "Eternal in the human breast."

E. A. Calkins up again. Would give a toast which he wished drank in enthusiastic and uproarious silence, and with the company joining hands. He was going to offer as a sentiment a name of modern celebrity which was originated, not exactly by a gifted Scotchman, but by a man who, as one of the founders of the "Edinburgh Review," had stamped his name on Scottish literature—the Rev. Sydney Smith—no less renowned for his wit than his learning, and whose broad, coarse humour was equal to his sound sense and glorious eloquence. But he would first relate the history. In 1831 certain measures of reform were agitated in the British Parliament, favoured by the Commons, but opposed by the Lords. Sydney Smith, advocating the measure, made a speech in which was this passage:—"The conduct of the Lords upon this occasion reminds me of the great storm at Sidmouth, and the conduct of the excellent Mrs. Partington upon that occasion. The storm rose high, the waves rolled in upon the town. In the emergency Dame Partington was seen vigorously trundling her mop, pushing back the Atlantic Ocean. The Atlantic was roused, Mrs. Partington's spirit was up, but I need not tell you that the contest was unequal.

Good Dame Partington was excellent at a slop or a puddle, but she never should have meddled with a tempest." I give you "The Memory of Mrs. Partington."

Recitative, by Mr. Johnston.—"Symon and Janet."

A Toast.—"James Thomson, the Poet of the Seasons—The laziest of men and one of the best of poets, to be remembered while summer and winter, seed time and harvest shall go their circling round." An anecdote was related of his once being caught standing on a fence with both hands in his pockets, and eating peaches off the tree.

A song by Mr. Hyslop.—"Mary of Castlecary."

By Mr. Muirison.—"William Thom, the Weaver Poet of Inverury."

By Mr. Morrison, a Scotchman, a "twalmonth" from Edinburgh.—"The Mothers and Daughters of Scotland."

By the other Mr. Morrison.—"Ossian and the Highlands of Scotland." Mr. Morrison said he had prepared a speech, but it had all evaporated; so he would e'en let them go with his toast.

Mr. MacEwen, called out as the representative of Mr. MacEwan, Sen., gave a song, "The Garb of Old Gaul."

By Mr. Menzies, introduced with some striking reminiscences of schoolboy days, and a description of the instrument,—"The Taws, the schoolmaster's assistant in the formation of Scottish character." The enthusiasm with which this toast was received gave evidence that they felt the force of the sentiment, as they might aforetime have felt the article itself.

By Mr. E. A. Tappan.—"The Spirit of Liberty, wherever it exists—Whether with the countrymen of a Burns, an Emmett, a Kossuth, or a Washington, may it be cherished and nourished until the name of tyrant shall be forgotten, and the oppressed of every clime shall rejoice in the days beautifully portrayed by him whose birth we have this night met to celebrate."

"Then let us pray that come it may,

As come it will for a' that,

That sense and worth o'er a' the earth

May bear the gree and a' that :

For a' that, and a' that,

It's comin' yet, for a' that,

That man to man, the warld o'er,

Shall brothers be for a' that."

By Judge Hubbell.—“Thom, the Scottish Sculptor.”

By Mr. Menzies.—“Scotch Artists in Milwaukee—Marquis and Durward.”

By this time it had got to be among “the wee sma’ hours ayont the twal,” but “the mirth and fun grew fast and furious,” the toast, and song, and speech went round. Merrily fled the golden time, but no one of the company evidenced a disposition to leave. Broad, shrewd, Scottish humour and ‘cute Yankeeisms called up again and again the loud laugh, and brought glee to the sparkling e’en. Fun, merriment, and sociality ruled round the board. It is needless for us to say that to transfer the thousand witticisms, repartees, pert sayings, and the little by-talk that charmed them all, to paper, would be impossible. We can only say that we have followed up with some perseverance the entertainments of the season, but we have seen nothing that so fully came up to our idea of a “feast of reason and a flow of soul” as the supper in honour of the birthday of Burns. If there is ever another may we be there.

At three o’clock the company again joined hands, and again lifted their hearts and voices with the noble strains of “Auld Lang Syne.” The following additional verse was sung and the ceremonies closed, with an agreement to meet “twelve months from date” for a repetition of the scene:—

An’ what though we be far awa’,
 An’ in a foreign clime,
 We’ll ne’er forget Auld Scotland’s shores,
 Nor the days o’ Auld Lang Syne.

ROBERT SHIELLS.

A PLEA FOR JEAN ARMOUR.

BURNS'S statues are "hardy annuals" which have a strong power of propagation throughout the English-speaking world, and pity it is their quality is not on a level with their quantity. Recently, the most romantic of the poet's attachments, Highland Mary, has received sculptural embodiment at Dunoon, but beyond the verbal honours of the 25th of January, nothing has yet been done to portray in material form the pleasant features and graceful form of one of the best of wives, the most devoted of widows, and withal a woman whose personal worth and beauty of character would have adorned any station in life. Surely the time has come when Mauchline, home of her infancy and girlhood, scene of her marriage; or, better still, Dumfries, which witnessed her loyalty and forbearance, her deep love and faithfulness, and her spotless widowhood, should erect a monument to her memory. It is on this side of the truth to say that during the poet's lifetime she tended him lovingly and carefully, encouraged him in his misfortunes, bore uncomplainingly his failings, and after death did more to secure the respect of his fellow-men for his memory than any other of the forces that were at work. Mrs. Grant, of Laggan, once so well known and popular through her "Letters from the Mountains," visited Dumfries in 1820 to see Bonnie Jean, and describes her as "a very comely woman, with plain, sound sense, and very good manners. She is much esteemed and respected in this place, and lives in the same house that her husband inhabited. The street is now called Burns Street. Her house is a model of neatness and good taste; the simple elegance with which everything is disposed is so consistent, and the room in which the Bard used to write is still in its former state, as if it were a crime to alter its simple furniture." This is from the pen of the friend of Scott, North, De Quincey, and all the great ones of literary Scotland. M'Diarmid's fine obituary notice

is too long to quote at length, but he states that, though she had many opportunities, she had too much respect for her husband's memory to think of changing her name. She seemed to consider her house as open to visitors, of whom she had many thousands, from the Peer to the itinerant sonneteer. In tastes, frugal, simple, and pure; she delighted in music, pictures, and flowers. So remarkable and estimable a woman surely deserves a permanent memorial, either as the charming young girl who captivated the Bard's youthful fancy, or as the guardian of his memory, which she jealously cherished to her latest breath. In Edinburgh, "Chloris" has been remembered, and now a movement has been inaugurated to do honour to "Clarinda." Can any Burnsian, ordinary or extraordinary, explain why Jean Armour has been treated with such cold neglect?

PHILIP SULLY, F.S.A.

[The writer of the foregoing is Mr. Philip Sully, of the Inland Revenue, Cupar, well known as the Secretary of the National Demon-



stration at Dumfries in 1896, a gentleman of whom Dr. Wallace recently said that, though an Englishman, he was "as great a Burns stalwart as Provost Glover himself."

During the course of last year, by means of an illustrated lecture on

Burns, he succeeded in raising for the *Scotsman* and Fife War Funds a sum of £300. He was ably seconded in this peripatetic labour of love by Mr. James Chapman, an enthusiastic Burnsian resident in Dunfermline, whose tuneful voice made a signal success of the musical part of the entertainment. We feel assured that if Mr. Sully would only carry his suggestion to the first stage of organisation, his ability and characteristic energy would ensure its ultimate success.—ED.]

WRITTEN on reading a recent novel entitled “The Rhymer,” in which the character of Robert Burns was needlessly and shamefully assailed :—

This man who for a century has slept
 The dreamless sleep which all must share at last,
 For whom men’s hearts have ached and women wept,
 Whose fight was ’gainst stern poverty and caste ;
 Whose genius like a blazing meteor flew
 Across the horizon of the knaves and fools—
 A smaller mind has banned his name anew
 With cunning cant from baser creeds and schools.

Oh shame ! that one whose own fair gift might gain
 Acceptance and applause from foe and friend,
 Should point a scornful finger at each stain,
 And make it blacker for a paltry end.

Oh narrow soul ! whose jealousy has grudged
 The homage to a loftier spirit given,
 That, bitterly accusing, harshly judged
 The faults by nobler natures long forgiven.

Time, the great tester of men’s works, shall weigh
 Defamer and defamed—give each their due—
 One but a flower that blooms and fades to-day,
 The other grand, enduring, ever new.

Self-righteous Pharisees may sneer or frown,
 With venom’d pen may vent their envious hate—
 They cannot dim one laurel of the crown
 His country’s love bestowed—alas ! so late.

JANET A. M’CULLOCH, Wolverhampton.

ROBERT BURNS BEGG.

In Memoriam.

“At the Beild, Kinross, on the 19th inst., Robert Burns Begg,
Sheriff-Clerk of Kinross.”

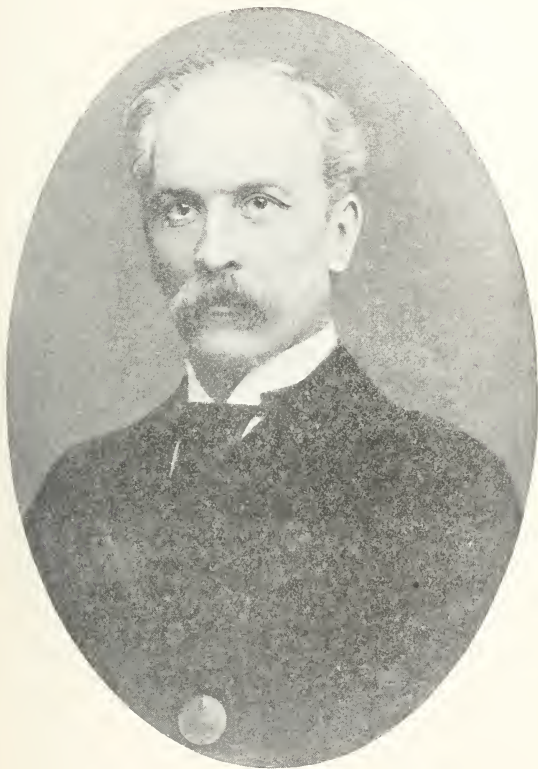
Such was the short, and to some, startling intimation which, on the 21st of August last, conveyed to the numerous friends of Robert Burns Begg the sad intelligence that his work was done, and that the place of his birth, where most of his active and useful life had been spent, would know him no more. At first it was almost impossible for those who were unaware of his brief illness to realise the stern fact that he was gone, that the familiar form, without which, to many, Kinross cannot be the same, would never again be seen; that the kindly voice, alike welcomed in castle and cottage, in public and private, was hushed for aye.

For nearly forty years he had made Kinross his home, where, by his kindly disposition, his genuine character, and his public spirit he had gathered around him a large circle of friends, who now sincerely mourn his loss. In attempting a brief sketch of his life and work we throw ourselves on the forbearance of our readers, knowing well our insufficiency to do anything like justice to the memory of one who was pre-eminently a man of genius, on whose shoulders had fallen, in no stinted measure, the mantle of his illustrious ancestor, and who at the same time, was recognised in business matters as a safe and cautious counsellor whose opinion was at all times worthy of attention and consideration. We shall endeavour to treat of Mr. Begg in the threefold capacity of

A business man,
An antiquarian,
An author and poet.

In 1860 Mr. Begg settled in Kinross as a solicitor, and

shortly after was appointed, by Sir G. Graham Montgomery, factor for Kinross estate. In a few years similar appointments followed, proving beyond doubt his adaptation for such work,



as well as his acceptability to both landlord and tenant. To all he was courtesy itself, and nothing seemed to come more naturally to him, or give him greater pleasure, than to amicably arrange some matter in dispute. His kindly nature and happy

knack of always seeing something humorous in the situation seemed to act "like oil on the troubled waters," and in some instances, what might have ended in an appeal to law, was, by his genial intervention, turned into a hearty laugh. In educational matters he took a deep interest, as evinced by his long and honourable connection with the School Board of Kinross, first as a member and latterly as Chairman, while he fully realised the necessity for something more than the "three Rs," and strongly advocated and heartily encouraged Secondary Education.

As Sheriff-Clerk of Kinross-shire, Clerk to the Heritors of Kinross, Clerk of the Peace, &c., his public career was one of continued usefulness and success, while in all matters pertaining to the weal of his native town and county, his interest and energy were unbounded. Nothing he could do to benefit his fellow-men was considered a trouble or a task. He is reported as having stated at a public dinner in Kinross, not long before his death, that "he had always had a great desire to leave his impress upon the county of his nativity, and he thought he had been instrumental in carrying through some improvements connected with the district that would leave their impress long after he was gone from it." Those who know how much he did, and how well it was done, can have no difficulty in testifying that his heart's desire was accomplished.

As an antiquarian, Mr. Begg was widely known, and for over twenty years he was a Fellow of the Scottish Society of Antiquaries, to whose proceedings he was a frequent and acceptable contributor. His enthusiasm in antiquarian research was remarkable, infecting all who came in contact with him. We recall with the utmost pleasure several happy days spent with him, opening up an ancient tumulus or burial mound in Fifeshire in 1891, when our work was rewarded by the discovery of three cists, and two splendid cinerary urns of perfect shape. During the whole time Mr. Begg was the moving spirit of the party, and the success which attended the work was greatly owing to his clear judgment and capacity for antiquarian research. Not a few can date their first taste for antiquarian lore from that time.

It has been said "Mr. Begg was a many gifted and remarkably gifted man," and this is amply proved by his writings.

As an author he invariably succeeded in arousing and retaining the interest of his readers; his clear style of expression, both in writing and public speaking, coupled with an artistic gift of delineation, undoubtedly inherited, was freely acknowledged. "The Loch Leven Angler" was amongst the first of his published works, and is recognised, not only as a book no angler who meditates a visit to Loch Leven should be without, but is also admitted to be a most careful and authentic record of the historical lake. Numerous other productions from his facile pen were either published in *The Kinross Advertiser* or in book form, among which we notice "Loch Leven Castle and its association with Mary, Queen of Scots," a subject very near and dear to his heart, his admiration for, and defence of, the ill-fated Queen reminding one forcibly of the lines by his illustrious kinsman—

"Then gently scan your brother man,
Still gentler sister woman."

One of the most interesting of his works, and one possibly least known, is "The Memoir of Isobel Burns" (Mrs. Begg—his grandmother). This was printed in 1891 for private circulation, the impression being limited to 150 copies, No. 18 of which the writer is privileged to possess. In the preface he states—"I have left her life story to speak for itself, without the slightest attempt on my part, in the way either of embellishment or of modification, and if, in this little volume, I have in any manner succeeded in conveying a just conception of her, and of her large-hearted, loving nature, I shall feel that my effort has not been altogether 'love's labour lost.'" In speaking of "her large-hearted, loving nature" he was unconsciously describing his own character. It would be out of place to more than glance at this Memoir, but one may be excused adverting to his narration of a story, "The marriage of Robin Redbreast and Jenny Wren," said to have been composed by Burns, and recited by him to his brothers and sisters in the winter evenings at Lochlea. It has already appeared in "Chambers's Nursery Rhymes of Scotland," and describes in amusing detail the hairbreadth escapes of Robin Redbreast during his courtship, how he successfully ran the gauntlet of "Poussie Bawdrons," "the gray, greedy Gled," "Slee Tod Lowrie," and "the wee callant," and finally, in triumph, bore off his bride "to his ain water-

side, and happit on a brier." It is to be hoped that this work, with many others equally interesting and amusing, will yet be made public, not only as fitting memorials of their talented author, but also as suitable and necessary additions to the works of Scotland's bard.

Prose writing was not, however, his only pastime; he frequently courted the muse, and not a few of his verses are worthy of Burns himself. Some of these appeared in fragmentary form in *The Kinross Advertiser*, to whose pages he was a frequent and accomplished contributor. A few selections from these will, we feel sure, amply repay perusal. The first to which we direct attention was styled "Oor auld Schule—A thirty years' retrospect," and was the outcome of the changes made by the first Kinross School Board:—

"This life's fu' o' changes new-fangled and queer,
An' it's no that they're aye to the waur;
But a wheen dour auld things winna yield to the new
Withoot leavin' ahint them a scaur.
This aft-uttered thoct aye comes into my head,
When I see oor new public schule biggin,
Wi' its porch an' its class-rooms, and boord-room sae braw,
An' the fine whirly-gigs on its riggin'.

"I miss oor auld maister, a' kindness or tawse,
Just accordin' as we micht deserve it;
An' I miss the auld room wi' its grim, dusty wa's
(Its antiquity micht hae preserved it).
I miss the auld desk whaur I cut oot my name,
An' the lozen that Jock Inglis crackit,
An' the splairge that I made when I shied on the floor
Tam Tamson's ink-bottle, an' brak' it.

"I miss the auld "closs" we sae aft paidled through
'Mang the gutters as happy as kings;
It's noo bigget roond wi' a fine braw new dyke,
An' a yett on twa pillars that swings.
Wi' their plaisterin' wark they ha'e clean blotted oot
The muckle grey patch in the wa',
That mendit the clour made by lang Jamie Lowe,
When he owre the seats 'reisted the ba'.

"O whaur is the corner I grat a' my lane
That mornin' my wee sister deed?
An' the rit in the roof that Wull Whyte said I made,
Tho' he kent whan he said it he leed?

An' whaur is the hole below the seat feet,
 Whaur we fed the wee mousie sae lang?
 A's gane, an' wi' them mony mair things forbye
 That I canna pit into my sang.

"Nae mair can I stand by the auld crackit stove,
 Whaur we singit Rob Simson's new jacket;
 An' glower roond an' roond on the funny auld seats,
 A' sae whittled an' worn an' blackit.
 Nae mair can I ca' up in fancy again
 A' the weel kent, the bricht youthfu' faces,
 That I mind sae lang syne, in my happy schule days,
 I ha'e aft seen in thae vacant places.

"I weel ken that aye, as auld Time moves along,
 We maun try wi' his strides to keep pace;
 That sic changes are progress, and progress is life
 And health to the hail human race.
 But oh, that we nicht, while we welcome the new—
 The wish I ken brawly is vain—
 Aye ha'e roond aboot us a wheen auldish things,
 Just tae look at them noo and again."

An article having appeared in *The Kinross Advertiser*, to the effect that the town clock seemed to be out of order, as it was usually fifteen minutes in advance of Greenwich time, drew from him the following "Indignant Remonstrance from oor Auld Steeple Clock":—

I've lang kent Maister Editor,
 That in thae carpin' days,
 Whate'er is gude is censur'd loud,
 Or damn'd wi' faintest praise,
 But I wad ne'er ha'e thocht that you,
 Puir feckless, scant o' grace,
 Wad daur my very fau'ts to tell,
 Sae bauldly to my face.

Thro' simmer sun and wintry blast,
 For noo a hunder year
 I've guarded ower yer guid auld toon,
 And a' your kith and gear.
 I've watched the bairnies in your street
 Grow up and eild sae fast,
 And tolled their knell, wi' my auld bell,
 When they drapped aff at last.

I've dune my best wi' eident hand
 To haud ye up to time,
 Aye warnin' ye o' passin' hours
 Wi' my familiar chime,

In a' your joys, in a' your waes,
 My tongue has ta'en its share,
 And thochts o' *that* should gar ye a'
 My puir auld feelin's spare.

Hoo daur ye then to lichtly me,
 And, that I'm fast, complain?
 Did ye ne'er think, ye lazy loon,
 The fau't was a' your ain?
 For gin ye snoove along life's road
 At sic a laggin' rate,
 Nae decent, weel-gaun clock, like me,
 Can thole for you to wait.

On the 25th of January, 1884, Mr. Begg presided at a charity concert in the Town Hall of Kinross in commemoration of the 125th anniversary of the birth of Burns, and as an introduction to the proceedings he recited an "Address on Burns," which excited the admiration and applause of the entire audience in the crowded hall. It is too long for insertion here, but a few lines will show the merit of the whole piece.

We are told of his frailties, his sins,
 But who cares to hear much about them,
 Unless it's those saints upon earth
 Who dream they're created without them,
 So if here we that theme must discuss,
 Some one else, without sins of his own,
 Must stand forth in this meeting and cast
 At his mem'ry the very first stone ;
 Or if none will arise so to do,
 We'll accept Burns, just as he is,
 And I don't think we'll love him much less
 Because of those frailties of his,
 For we feel that in midst of them all
 His nature is honest and true,
 That he speaks to us straight from the heart
 As none but the honest can do.

His many friends will agree with us that in those last three lines he again unconsciously draws a faithful portrait of himself.

"The Great Bonspiel: A Curler's Sunday Evening Reflection," though possibly not understood by those unversed in curling phraseology, is perhaps one of his finest pieces. It not only shows wonderful skill in adapting the various curling terms so fittingly to the higher ideal, but also reflects

the inner-man, the deep under-current of religious feeling which permeated his whole being.

Companions in "the roarin' game,"
 Dear "brithers o' the broom,"
 Life here is but a lang "bonspiel"
 Frae cradle to the tomb.
 The slipp'ry "rink" we a' maun tread
 Wi' prudent, tenty care,
 Or we may find, ere weel begun
 Our lowest level there,
 And on "the prickles" in our turn
 We each maun tak' our stand,
 And try to "draw straught up the lead"
 Wi' firm and steady hand;
 For wae betide us if we swerve
 O'er far to either side,
 Or lag ahint "the hoggin' score,"
 Or "ower a' ice" should glide.
 The cautious e'e, the prudent head,
 Gude faith, we sairly need it,
 And nane the less the friendly "soop,"
 And neibor's "cowe" that gied it.

And should we get a worthy shot,
 Within the "sma' ring" planted,
 Oh, then, for "guard and angle guard,"
 For baith we'll find are wanted
 To "close up ilka port" by which
 Our foes us "oot may rin,"
 Or by some wily, crooked shot
 May "wick and curl in";
 Thus warily in life's great match,
 Aye "keepin' what we ha'e,"
 Let us play out the slipp'ry game
 Wi' a' the skill we may:
 And when our "score" is totted up,
 The handle o' the broom
 May show for us a "nick" or twa
 Against the day o' doom.
 What matter, then, the cruel "rubs"
 That scarce could be withstood,
 If but the Maister "Skip" should say,
"Ye've dune the best ye could."

Among his humorous pieces, "Our Franchise Demonstration" stands pre-eminent. It is descriptive of a very exciting and imposing function which took place in Kinross, of which

many who were present, no doubt, have a vivid recollection. It faithfully delineates those who played an important part, while a dash of caricature gives piquancy to the whole; the last verse is inimitable.

“ And some gaed on their feet, spite o’ baith wind and weet,
 And a wheen on machines, they did sit, man;
 And I’ll solemnly swear that ilk man and beast there
 For the franchise was equally fit, man;
 And we bellowed and boo’d, sae incessant and loud,
 That there never was heard sic a roar, man,
 Except, may be lang syne, when the twa thoosand swine
 ‘ Demon-strated ’ on Gadarene shore, man.”

In 1888 Mr. Begg instituted “The Jolly Beggar’s” Club, in Kinross, of which, needless to say, he was unanimously appointed perpetual president, and many were the glorious nights spent in “The Green,” every 25th of January, under his magical influence. Here he shone to perfection; it seemed as if a double portion of his inherited genius were granted him for these occasions. It was a standing rule of the club that the president should, every year, invite each guest in verse, and it was expected that every one who could get two words to rhyme together should reply in verse. So soon as the loyal toasts were honoured, the president read the replies he had received, and his rendering of the imperfect attempts of some of his correspondents was ludicrous in the extreme.

One or two, either from lack of courage or rhyme, invariably sent no reply, but this was foreseen by the wily president, who produced and read as theirs his own specially prepared productions which, for wit and genuine humour, baffle description. He himself was the soul of the meeting, his magnetic influence kept all in the best possible spirits, and all too soon “the wee short oor ayont the twal” brought these never-to-be-forgotten convivialities to a regretful termination. Meet, we may, for years to come, but the old days have gone, and with them our genial president, without whose presence no “Jolly Beggars” re-union can ever be the same. His last address to “The Jolly Beggars” was sent out on the 5th of January, 1900, intimating that in consequence of the war in South Africa, the usual yearly meeting would be postponed. We quote it in full :—

“ In our realms afar, the red beacon of war
 Throws its glare o’er our dear kith and kin,
 While we’re here in dismay, waitin’ on nicht and day,
 For “the lists” as they come pouring in.

In these sad days o’ gloom it is hard to find room
 For onything like fun or daffin’,
 For the dull aching heart can but ill bear a part
 In jokin’, and nonsense, and laughin’.

Sae I’m sure that wi’ me, ane and a’ will agree,
 That this year, we, our splore maun postpone ;
 For to some o’ us there, it micht seem less or mair
 Like the minglin’ o’ mirth wi’ a moan.”

How few of us who received these verses thought they were *the last*, and how “like the minglin’ o’ mirth wi’ a moan” will be our next meeting. Space, however, forbids we should pursue our subject further, and we reluctantly draw this imperfect reminiscence to a close.

Again we express the hope that, ere long, a full and complete record of the life of Robert Burns Begg, with all his writings, may be published, which we feel sure would be heartily welcomed and carefully treasured by all who had the privilege of his acquaintance.

“ The social, friendly, honest man,
 Whate’er he be,
 ’Tis he fulfils great Nature’s plan,
 And none but he.”

GEO. W. CONSTABLE.

[The portrait is from a photograph by Marshall Wane, Kinross.]



BURNS'S COTTAGE AND THE ROAD TO IT.

NATURALLY the majority of the pilgrims who wend their way from Ayr to Alloway ("Air" as it is given in older spellings), if of a studious turn of mind have their Burns in hand, and, assuming that "Tam o' Shanter" claims their attention, may wish to tread in the footsteps of Meg on that memorable midnight ride; but as bars, gates, and walls now prevent the realisation of that wish, the writer hopes, by dint of joining together such fragmentary pieces of evidence as are available, to indicate more or less clearly the approximate route by which "Tam skelpit on through dub and mire," as he could not help doing owing to the bad state of the country roads of that time.

The best and most reliable account of the old road between Ayr and the Auld Brig of Doon is that given by Paterson in his "History of Ayrshire" (vol. i., pp. 199-200), a book which was published in 1847, and which lies so far out of the beaten Burnsiana track, that the description may be here re-produced in its entirety:—

"The burgh moor, of which the race course is a portion, was not enclosed till 1791, when we find the committee on public works appointed to report as to 'what was best to be done with the town's common, now that the greatest part thereof has been enclosed with a stone dyke, and the whins taken out.' The following year, in compliance, no doubt, with the report of the committee, the land was let 'out in parcels, the first year's rent free, on condition of digging away the hillocks and filling up the holes,' and to pay 10s. the acre afterwards. The burgh moor extended nearly all the way from the town of Ayr to the Curtecan Burn; and from thence to the water of Doon the land seems to have been also unenclosed and equally wild. There was no bridge over the Curtecan; and the principal road to the old bridge of Doon evidently wound through the moor in the direction

indicated by Burns' tale of 'Tam o' Shanter.' The route pursued by Tam, on the memorable night of his adventure with the witches, when

'Weel mounted on his grey mare, Meg—
A better never lifted leg—
He skelpit on through dub and mire,
Despising wind, and rain, and fire—

lay considerably westward from the present road. The descriptive part of this inimitable poem evidently refers to a period antecedent to the existing characteristics of the locality; and unless aware of the circumstance, the reader will attempt in vain to comprehend the landmarks so happily alluded to by the poet. Various opinions are entertained as to the exact line of the old road. Some assert that the whole land between the Doon and Ayr being common property, and unenclosed, there was no regular highway, but a number of bye-paths, which travellers used to adopt as it happened to suit them. Others contend that the main road diverged from the Town-head or Carrick Vennal of Ayr, across by the house of Barns, till it reached the Doon, which at that time, it is supposed, ran into the sea near Seafield; the road from thence traversing the banks of the river until it gained the old bridge at the Monument. It is possible that a branch road ran in this direction, crossing the Doon by a ford near to where the low bridge now stands; but, be this as it may, circumstances strongly argue in favour of a more easterly direction as the path pursued by Tam o' Shanter. This conjecture is not only supported by tradition, but is strictly in accordance with the description of the poet—

'By this time Tam was cross the ford
Where, in the snaw, the chapman smoor'd.'

The ford across the Curtecan, now called the Slaphouse Burn, is traceable about two hundred yards west of Slaphouse. On the rising ground near to this a religious house anciently existed, dedicated to St. Leonard, the ruins of which were removed within remembrance. The place where it stood is still called Chapel Field; and a few houses, where a cross road leads to the beach, bear the name of Chapel Park Cottages. A short distance beyond the ford, to the left, the

'meikle stane
Where drunken Charlie brack's neck bane,'

is pointed out as the identical stumbling-block over which the unfortunate wight was precipitated. Continuing its westerly bend from the Chapel Park, the road is supposed to have passed between Belleisle and Summerfield, and is said to be yet partially indicated by the belt of wooding, planted after it had been superseded, along the margin of a level field—formerly a morass—south-east of Belleisle. The connection of the line, however, is lost in cultivation—modern improvement having wrought an entire change on the face of the district; but that it passed through the lands of Greenfield, or of Mount-Charles, is apparent from the words of the poet—

'And through the whins and by the cairn
Where hunters fand the murdered bairn.'

Little more than half a century since, the now fertile lands of Greenfield—in which the cairn, marked by a solitary tree, is situated—were covered with whins and hrushwood. The cairn is an ancient tumulus, a former tenant having dugged up a number of urns, and other remains of mortality. From the vicinity of the cairn the road appears to have proceeded in the direction of the Doon, and, traversing the high banks above the river, wound past the kirk of Alloway on the south, where it gained the “auld brig,” rendered famous by the poet. This supposition is obviously confirmed by the subsequent lines—

‘ And near the thorn, aboon the well,
Where Mungo’s mither hanged hersel’—
Before him Doon poured a’ his floods,
The doubling storm roar’d through the woods.’

Tam had passed the cairn, was nearing the thorn, and before him Doon “poured a’ his floods.” If the road had traversed the river’s banks nearly the whole way from Ayr, as asserted by some, the words, “before him,” would be inapplicable, because Tam would have been, by the time he passed the cairn, proceeding in a parallel line with the water. The cairn, besides, would have been so far distant from his path as to inspire no feeling of terror. Mungo’s Well is in the immediate vicinity of the kirk, on the sloping bank of the river. It may not, perhaps, be generally known that St. Mungo was the patron saint of Alloway. The poet probably indulged his satirical humour in attributing self-destruction to the mother of the saint. In no other direction than from the south, as we have supposed, could the adventurous hero of the tale have had a view of the

‘ Winnock bunker in the east
Where sat auld Nick in shape o’ beast.’

The churchyard, extending on the north and west to a much greater degree than at present, would have completely precluded his approach. Following the route of Tam o’ Shanter, ‘when out the hellish legion sallied,’ the visitor will easily find his way to the ‘key-stane’ of the ‘auld brig.’ It is a well-spanned arch of ancient construction, and, of course, high and narrow. Superseded by a strong and beautiful bridge, built in 1816, about two hundred yards lower down, it is now of little use, and is preserved merely as a piece of antiquity. The present high road to the bridge of Doon, and by Castlehill, was only contracted for in 1771—a sufficient evidence that Burns had the old line in his mind’s eye when he composed the poem.”

On the occasion of the Burns Festival in 1844 a broad-sheet guide was issued, and in the plan therein may be traced the probable line of the old road at Wrightfield. Its course is distinctly marked as leading into the “Low” road to Ayr, *via* Greenan Bridge. Crossing this road into Greenfield we see a road, for more than half the distance across the fields, leading along the hedge to a point due west of the ruined kirk.

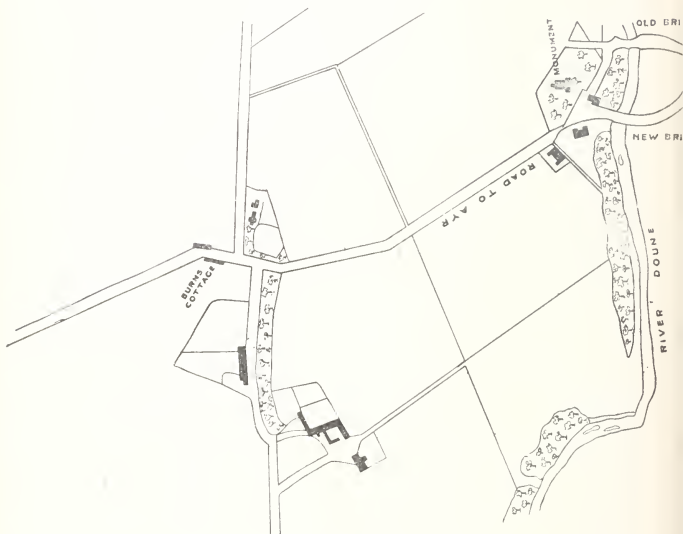
Referring now to the ordnance survey map we have a road marked leading east past the kirk, but the outlet into this road is blocked by a wall; thence onward to the right by the auld Brig o' Doon. Portions of the ordnance survey map and of the 1844 guide are given to illustrate this, and the available parts of both are used in the joint plan also submitted.



Map No. I.

Every one has heard of Burns's Cottage, but few, I think, can realise all its changes of feature and position as portrayed by artists from time to time. To begin with its present appearance and work back through the varying sketches or

pictures of it which have from time to time been taken, may be the simplest way out of the difficulty. To-day it may be seen, neat and trim as a Sanitary Board could wish it to be, and so we find it in that cheap, yet truthful, series of photo prints in Stoddart's beauties of Britain, where the footpath is given in front of the "auld clay biggin" as a *dead level*. Reference to the view of the cottage in Storer (1805) confirms this; so also do we find it in Faed's painting and in several



Map No. 2.

others, standing on a perfectly horizontal base. But if we turn to the oil painting by "Grecian" Williams in the National Gallery, Edinburgh, we find that, if that artist faithfully painted what he looked at in 1826, the front door of the cottage had some seven steps leading up to it, and that the ground fell away from the cottage into a considerable hollow at the end nearest the kirk. In the engraving of the Birthplace, by J. Cousen, after the painting by T. Creswick, there is no road

shown leading past the cottage from Ayr to Alloway Kirk, but simply a footpath winding up to the door out of a road from the kirk, which turns to the left, close up to the cottage. This is certainly not the present road to Wrightfield, because the cottage gable nearest Doon forms one side of it. This differs very materially from the painting by Williams, who places a cottage where Creswick has the road, and does not give any trees at all in the positions occupied by Creswick's poplars. Bewick agrees with Creswick in the position of the road going



Map No. 3.

past, and close up to, the gable of the cottage. J. Storer, whose engraving of the cottage was published in March, 1805, gives the cottage standing at the side of a level road which evidently passes the front of the cottage, and leads from Ayr to the Doon Brig; and there is evidently a road also at the gable end of the cottage furthest from Ayr. Poets and painters are, of course, licensed to take liberties with both the cottage and the road, and it is possible that Williams may have done so, as Bewick gives the cottage standing on a level base. But



Cottage Circa, 1807.



Interior of Cottage.

Williams puts an oblong "light" over the door of the cottage, while all the others show the lintel of the door as close up to and touching the eaves. Again, Williams gives two unequal windows (both in size and shape) to the cottage, that nearest Ayr being very small and square, while the rest of the artistic fraternity give both of equal size and shape. The present measurement, it may here be stated, is 3 ft. high by 1 ft. 10 ins. wide. It may be argued that the present "front" is really the "back" of the original cottage, because the small window at the back of the cottage corresponds in size and shape, as nearly as may be judged, with that in the picture by Williams. This argument might hold but for the fact that the window is on the wrong side of the hypothetical back door to agree with Williams' view. Some traditions have it that the old road ran



Cottage by Williams.

at the present back of the cottage. If that is correct, then in 1826 the road must have been altered, and the length from the cottage to the south side of the ruins of the kirk then made. If we turn to the various Acts of Parliament—7 Geo. III., 14 Geo. III., 45 Geo. III., and the 51 Geo. III.—we gather that alterations were authorised to be made, and additional powers given to the trustees of the roads. In 14 Geo. III. there is a clause which allows exchanges of disused roads for such strips as were required for the making of the new roads contemplated by the Act, so that such a proceeding, from its very simplicity,

does not occur in the Act, and would not perhaps have more than an existence in the surveyor's field-book." That official would lay out and form the new road, and when it was completed the old and disused portions would be enclosed and taken into cultivation. The clause reads, "That the said trustees for the respective roads aforesaid, or any five or more of them shall, and they are hereby empowered to make or cause to be made, causeways, and to cut and make drains through any grounds lying contiguous to the said roads, and to make arches or *bridges* of brick, timber, or stone upon the said roads, and to pull down any old bridges that are useless by the roads being turned about or otherwise, and apply the material to the building of new ones, or as they shall see proper, . . . and also when they find any part of the said roads are not of sufficient breadth, they shall be empowered to widen and extend the same to a breadth not exceeding 14 yards, and where they find it necessary for shortening and *streighting* the said roads or for making them more accessible and convenient, they shall, and they are hereby empowered to alter the situation of the same accordingly, and suppress any bye-roads that do not appear to be of importance to the public." It would appear from this that the trustees had power to build new bridges even over "Doon" in lieu of the "Auld Brig"; but perhaps it was deemed wiser to have more extensive powers, hence the Act of 1811.

From the Acts quoted it is found that there was a "new Brig of Doon" as early as 1772, and this surely was that at Greenan. There is a stone built into a house wall on which is inscribed,

"This Bridge of Greenan
was built by
the Earl of Cassellis,
Ann. Dom., 1772,
Masons,
Adam Smith and *Jas. Armour*." *

The Act of 14 Geo. III. confirms this, as to "the new Bridge of Doon at Greenan." In 45 Geo. III. cap. 28, the old Bridge of Doon is mentioned, as well as the new Bridge of Doon at Greenan. The old rates of toll must have been ample for the repair of the highways. "For every

* Jean's father.

waggon, wain, or cart, or other wheel carriage drawn by six horses, oxen, or other beasts of draught the sum (Scots) of 8s.

Drawn by five horses, &c.,	.	.	.	6s. 8d.
„ four „	.	.	.	5s. 4d.
„ three „	.	.	.	2s. 8d.
„ two „	.	.	.	1s. 4d.
„ one „	.	.	.	8d.

In the 45 Geo. III. there is an increase in the tolls, and the distances are not from bar to bar, but per mile. “For every coach, chariot, Berlin, landau, calash, chair, hearse, or other such carriage, drawn by six horses, mares, geldings, or mules, a sum not exceeding 8d. sterling per mile” :—

By four horses, &c.,	.	.	6d. sterling per mile.
„ three „	.	.	5d. „ „
„ two „	.	.	3d. „ „
„ one „	.	.	$\frac{1}{2}$ d. „ „

Under the 51 Geo. III. the tolls were again varied.

For every coach, &c., drawn by six horses,	.	6s.
„ „ „ four „	.	2s.
„ „ „ three „	.	1s. 4d.
„ „ „ two „	.	1s.
„ „ „ one „	.	6d.

It may be taken for granted that to suit modern requirements, as “waggons of nine inches breadth of wheels, or sledges with or without wheels,” could not safely be allowed to pass over the old Brig of Doon, the necessity arose for the new bridge between it and Alloway Kirk to supersede the former structure. There was passed on 6th May, 1811, *i.e.*, 51 Geo. III., cap. 38, “an Act for building and maintaining a bridge over the water of Doon, which runs between the parishes of Ayr and Maybole in the County of Ayr;” and the necessity for the Act is explained by the passage, “Whereas, the bridge commonly called the Brig of Doon situated over the Water of Doon . . . has become so dangerous and unfit for travellers, that it cannot be repaired so as to afford the requisite accommodation between the eastern and western parts of the county, wherefore it has become necessary to build a new bridge at or near the situation of the old bridge, but the same cannot be accomplished without levying a

portage, and borrowing money on the credit thereof; may it, therefore, please your Majesty that it be enacted." Sections ix. and x. of this Act tell much as to the method of procedure in the alteration of the roads, and is therefore quoted as far as that is concerned. "The said trustees shall have power to take and acquire such land as may be necessary for building the said bridge, &c., and also for making such roads of communication as aforesaid, &c. Provided always and be it enacted that if the ground required for making such road of communication as aforesaid, shall belong to the same proprietor through whose ground the road or roads leading to the said old bridge at present does or do pass, and the ground required for any such new road is of equal or greater value than the ground occupied by any such old road, the said ground occupied by the said old road shall be allotted to the said proprietor, and its value shall be deducted from the value of the ground required for such new road; and in case the new and the old road do not pass through the ground of the same proprietor, the proprietor or proprietors of the ground shall have the first offer of the same.*

It is possible that if search were made amongst the official memoranda as to the roads, plans and detailed accounts might be found which would clear up the matter, or such might be found amongst the papers of the holders of abutting estates through which the old and new roads passed; but it is also probable that the documents in the hands of "the man of business," at Ayr or Maybole, have been sent to the paper mill, or that on the changing of owners of estates, papers of such an obsolete and seemingly trivial nature might be burnt as worthless.

Such a diversion of the road as above sketched would have necessitated an alteration in the entrance to Alloway kirkyard; the west gate might be closed, as only leading into a field and the absorbed old road, and the new entrance with the steps and byeway into the new road would be thus (1826) constructed. It would have been somewhat perilous had it been necessary for Tam to jump down or over the five or six steps out of the kirkyard into the present road, but such steps and the gate and the bye steps adjoining were not made

* The demolition of the "Auld Brig" was threatened in 1812 and 1831. See "Burns' Chronicle," vol. iii., pp. 87-88 (Ed.)

when Tam lived to ride. The old entrance into the kirkyard was where the monument to General Hughes, of Balkissock, now stands. At his death a site was granted and the monument erected, and the old (west) gateway into the kirkyard of Alloway was thereby blocked up in 1832 as we learn from the ancient custodian at the ruins, whose statement is confirmed by an extract from p. 218, vol. i., of the Burns's Cottage Visitors Book, now in the possession of the writer, along with its four companion volumes, since their purchase in 1843. The entry referred to is under date "25th June, 1832—commencement of the monument erected to the memory of the



Modern Cottage.

late Lieut.-General John Hughes, of Balkissock, near Ayr. Dalrymple Guthrie, Ayr, Inspector of Works; John Parker, Ayr, Builder; Alex. Davidson, Ayr, do." "25th June. Commenced erecting Capt. Hamilton's tomb, of Rozelle. To be a stone safe, 7 feet long, and 4 feet 6 inches wide, and 2 feet deep, of polished ashlar, 6 inches thick. General Hughes finished in the same manner. Dalrymple Guthrie, Ayr."

While looking up matter for this short paper, the names of two places of local interest were met with—"The Clowin Stane" and "St. Mark's Cross"—mentioned in a charter, 25

Ap., 1475, as marking the boundaries of the Baronies of Dalrymple and Alloway. Where are they now? This charter, by Gilbert L. Kennedy, to the burgesses of Ayr, should be in the charter chest of that burgh.

A fitting conclusion to this sketch is the latest anent the cottage, as contained in the following newspaper cutting :—

Some important changes are at present being carried out at Burns's cottage, Alloway. The hall which has hitherto been used as a museum, &c., and various outhouses which are built on to the back of the cottage, have been removed. To provide another and larger hall, to be used solely as a museum, and to provide a dwelling-house with other accommodation, Mr. Allan Stevenson, architect, Ayr, acting on the instructions of the trustees, has erected, at a cost of £1200, a range of cottage buildings adjoining Burns's birthplace. These buildings, of one storey, run at right angles, lengthways, to the public road, and altogether separate from the cottage. They are built within the ground belonging to the trustees, which extends to about seven acres. They are a picturesque red-tiled range, with some architectural embellishments. One of the principal motives that induced the trustees to enter upon the alterations was the preservation of the cottage and its contents against destruction by fire, and with this end in view, to remove all fires and artificial lighting appliances from the buildings in which the cottage is comprised.

GEORGE ESDAILE.



REPORT ON THE PROPOSED LECTURESHIP.

THE following report was read by Mr. Freeland at the annual meeting of the Federation, held at Kilmarnock, an account of which will be found elsewhere.

PROVOST MACKAY and GENTLEMEN, — Before reading the few sentences I have written by way of report, it may be as well to answer, by anticipation, a question which might be asked as to my acting as convener of the Lectureship Committee. Why was the committee not oftener convened? You will pardon me for saying that I don't feel inclined to find fault with myself. Quite the reverse. I have, I think, proved myself quite an ideal example of a convener. For what is a convener? He is one whose function it is not to convene unless or until he has secured something important to communicate. That is my position. I could not see the wisdom of summoning business gentlemen from all points of the compass merely to tell them that I possessed nothing of such vital import as to justify their presence. So much by way of preface.

I now proceed with my statement, which, as you will perceive, is slightly historical, and some points of which have been properly anticipated by the documents read by our secretary, Captain Sneddon.

You will remember that the Federation, having adopted the scheme, resolved to appeal to the Scottish Clubs on the question of founding, in the name of Burns, a Lectureship for the teaching of Scottish Literature and History in one of our Universities, preferentially that of Glasgow, the idea having had its birth in the West. Captain Sneddon and myself drew up a circular, giving the appropriate details of the question. Copies were sent out on the 15th January in the expectation that at least some responses might be made by the 25th, the anniversary of the Poet's birthday. Our purpose was to test the feeling of the Clubs on the subject. The answers were not numerous, but such as our secretary did receive, as you have heard, were by no means unsympathetic. The Clubs naturally wanted time to consider the proposal as set forth in the circular.

You will also remember that this followed upon our communication with Dr. Story, Principal of the University of Glasgow, who took a favourable view of the question, and expressed his belief that such a Lectureship was not only feasible, but highly commendable. It was then agreed that when we had obtained from the Clubs some really tangible encouragement,

we might be enabled to send a deputation to the Principal to talk over the matter. It may be assumed that the Clubs have not forgotten, but are still considering, the appeal made by the Federation. Two of them have shown an admirable example. At their festival on 25th January the members of the Kilmarnock Club became responsible for £25; while, later on, the Bridgeton Club agreed to subscribe £50 from their funds, should the scheme ripen towards fulfilment. Our expectation is that 100 Clubs will by and by make an effort to obtain subscriptions amounting to 1000 shillings each, which would give us £5000, the sum required for our purpose.

It may be asked why the other Clubs have not yet responded to our secretary. The reason is one which you will readily understand, and which will appeal to your patriotic feeling. Shortly after the Federation had determined to launch its noble scheme, the war in South Africa burst upon us. This was a coincidence which could not well be foreseen. Yet, although the result has been in a sense disappointing to the financial hopes of the Federation, the money, some of which might have been contributed in aid of our Lectureship Fund, has been poured out in amazing superabundance for noble purposes in connection with the war. The burst of patriotic feeling was magnificent; and it may be taken as certain that every individual member of our Clubs joined in the good work which had for its object the comforting of the wives and children of the Reservists who were called to the front to fight the battles of their Queen and Country. It would hardly have become us, as I may say, to enter into competition with the more vital claims upon the humanity of the nation. Our cause is a good one, but in the circumstances it can afford to wait. The storm-cloud is passing from South Africa, to be followed, we may rest assured, by the grand victories of peace—a settled Government, political freedom, justice, and industrial prosperity. There will come for us a new day that will bring renewed hope. We have sown the seed which is, no doubt, even now quietly fructifying in the minds of the real lovers of the Poet. We do not expect a rapid harvest. Good causes are of slow growth; but they do grow in humble minds, and even in the minds of millionaires. Quite recently, indeed, a writer in the *Glasgow Herald* referred to a rumour to the effect that “Mr. Carnegie means to do something solid and permanent for Scottish literature and history.” If there is anything in that rumour, is it going too far to imagine that Mr. Carnegie received his excellent inspiration from Kilmarnock, the birthplace of the Burns Federation?

I for one should prefer to have the £5000 we want contributed in separate shillings, for that would give the fund an air of nationality. But, of course, it would be foolish to reject bigger sums. Let it be known to all the wealthy and the worthy that Provost Mackay, Captain Sneddon, and myself, would be the last to refuse £100, or even £1000, in aid of our grand scheme, the aim of which, as I said a year ago, is to put the crowning glory upon the memory of the National Bard. Happily, we have several millionaires in Scotland, and it might not be a bad thing to get up a competition amongst them for the honour of contributing the few harmless necessary pounds we require. There are towns that are millionaire-

mind and Kilmarnock is one of them. Not long ago it opened its purse to the tune of over £3000 for three noble purposes—the Indian Famine Fund, the Red Cross Hospital Fund, and for our soldiers and sailors. With the will to dare, there is no saying what towns like Kilmarnock might not yet do for our cause. Perhaps, after all, however, I should caution the Federation against great expectations, at least, in the immediate future. The times are peculiar. The Chancellor of the Exchequer has found it necessary to raise the income tax, the duty on whisky, and the price of tobacco. The serious coal crisis, with its effect upon the price of gas, may pass away; but, in the meantime, it is laying a heavy burden upon many householders, who might otherwise be more capable of contributing to our fund. It is well to remember these things, not that we should lose confidence in the desire of our Clubs to assist us in the great cause which we have at heart, but rather that we should have some sympathy with members who may, in the meantime, find the sources of living so far diminished as to render them practically incapable of parting with special sums of solid cash. I end by saying that I have faith in the Burns Clubs of Scotland, England, and the Colonies. They will discover, if they have not already done so, that the Federation has secured for them the great honour of greatly honouring the memory of Robert Burns, the poet of their undying affections.

WM. FREELAND.

A KIPLING RHYME.

When you've shouted "Rantin Robin," and you've cried "A man's a man,"
 When you've sang the "Banks and braes o' bonnie Doon,"
 Will ye listen for a minute, an' I'll tell ye o' a plan,
 How tae keep *his* memory bright as years come roun':
 We are all enthusiastic, when it doesn't cost us much,—
 But it's just the same with folks in every station,—
 If you'll kindly pass a shilling it will bring you into touch
 With the members of the Burns Club Federation.

Ayr lads, rare lads, lads frae Dumfries and Mulgye,
 Lads frae Kilmarnock, lads frae Belfast, lads a' the way frae Skye;
 Each of them worthy your friendship, each as the day returns
 Pledges with fervent fervour "The Immortal Memory o' Burns."

There are some who wouldn't join us, whom we're better far without;
 There are others who would join us if they'd get;
 What we want's the "honest workers" not the cove as just can spout,
 So, just pass the "bob," all such, lest we forget.

There are some who love his poems, but they can't admire the man,
 These are they who think that "Man was made to mourn;"
 But let us who know the genuine from the false do what we can,
 Just to give the Federation cause a turn.

Brigton lads, Wigton lads, lads frae Kirkcaldy and Beith,
 Lads frae St. Johnstone and Paisley, lads frae Chicago and Leith,
 Each of them worthy your friendship, each as the day returns
 Pledges with fervent fervour "The Immortal Memory o' Burns."

So friends, help the Federation, 'cause it is our duty too,
 And it isn't very hard to do what's right;
 What's a shilling? why it's nothing, at least to most of you!
 Why you'd spend the double almost any night!
 But I'll stop this cadging nonsense, I won't ask you any more,
 But leave it to yourselves; in time you'll learn
 That it only is your duty—but I told you that before,—
 So I hope you won't disgrace the "Vale Glencairn."

Vale lads, be real lads, lads frae Dalry and Dundee,
 Lads frae Dumbarton and Ruglen, lads frae awa' owre the sea,
 Each of them worthy your friendship, each as the day returns
 Pledges in solemn silence "The Immortal Memory o' Burns."

ALEX. CAMPBELL, *Secy.*,
 GLENCAIRN CLUB, VALE OF LEVEN.



THE LATE MR. W. CRAIBE ANGUS.

THE death of Mr. Craibe Angus, of Glasgow, in December, 1899, occurred while the "Chronicle" for the following year was passing through the press, consequently our Obituary of one of the most widely-known and highly-respected students of Burns must appear somewhat belated. It was, however, an event which found comment in all the Scottish journals, and no intelligent admirer of the National Poet could fail to be struck by the general opinion then expressed that in Mr. Angus's death there was a great loss to the movement which has for its object—not the perpetuation of our Poet's popularity, for that is assured—but its foundation on good grounds and the direction of research into wise channels. In all that appertained to the bibliography of Burns, Mr. Craibe Angus was the highest of authorities, not only qualified by his loving regard for every authentic line of the Poet, but by the keenest of intuitions for distinguishing the good from the bad or from the merely meretricious in everything published in the past century regarding the Poet. Such frauds as those associated with the name of "Antique Smith" crumbled under his keen scrutiny; and yet the exposure of the sham never enlisted half so much of his enthusiasm as the discovery of the excellent. His shop in Queen Street, Glasgow, and later in Renfield Street, was a place to which anyone interested in Burns manuscripts, rare editions, and relics generally could enter at any time with the assurance of finding not only plenty of material to interest, but a fellow-enthusiast who was prepared to make a personal friend straight-away of anyone displaying a decent understanding of the subject in question. To the shrines of Burns, too—all that magic territory that is rich to-day in the glamour given by the matchless lyrics—he was a cicerone unequalled, and those who have been privileged to visit with him the scenes of our Poet's life and work will never forget how singularly intimate was his knowledge, how unwearying his patience, or how universally he was recognised in



Ayrshire as qualified to speak with authority upon all that related to the Bard.

Mr. Craibe Angus's enthusiasm for Burns arose from two impulses—his intense patriotism and his artistic taste. He was himself one of the most typical of Scots—a man singularly handsome and distinguished to look at, and displaying in speech, not only the native Aberdonian in accent, but countless little traits of thought and prejudices of a purely Scots individuality. He would have worshipped Burns for "Scots Wha Hae" alone, but his artistic taste compelled his enthusiasm on more logical grounds. Born in Turriff, Banffshire, in 1830, Mr. Craibe Angus came to Glasgow in 1870, and with remarkable rapidity established a business which has in the past done a great deal for good art in Scotland and is like to continue doing so in the future. His shop was the haunt of the art connoisseur, his shrewd guidance has doubtless had a vast influence upon the private and public collections of the country. Thirty years ago, there was little intelligent regard for modern art in the West of Scotland apart from the interest in purely local work. He had the intuition, however, that some of the modern French and Dutch painters—Corot, Millet, Maris, Israels, and others—were producing the true stuff of permanent genius, and he popularised the work of these men in the West of Scotland long before their merits were recognised by the world at large. In this way he not only enriched the art properties of Scotland in a way even yet but half appreciated, he was laying the ground for the movement which was later to attain world-wide recognition, associated with the name of the Glasgow School of Artists, for the modern Glasgow artist at his best has been, consciously or unconsciously, influenced and educated by the masterpieces Mr. Angus brought from the Continent. It was not in his judgment of pictures alone that he was unsurpassed: he had an instinct that made him at a glance appreciate the true value of any product affecting art in any degree, whether it took the form of a Chippendale chair or a sonnet. Thus he found himself attracted early to the poems of Burns, and was all his life a collector of whatever related to the career of the Poet or to his work.

To him was due much of the success of the Burns Centenary Exhibition held in Glasgow, with Lord Rosebery as its president, and no small proportion of the relics then

exhibited were his own possession. He has left behind him what has been generally acknowledged to be the finest library in existence of Burns editions, many of them unique, and its future destiny has lately been exercising the attention of bibliophiles. During his later life he was engaged upon a complete bibliography of all the editions of the Poet's works from the Kilmarnock edition of 1786 down to the present time. This work, we understand, was completed, and has, in a tentative form, been circulated privately, but it was intended as the nucleus of a much more elaborate work, of which Mr. Angus has left all the material. In that it was his intention to have included his personal observations upon the flower and bird life of the Burns country and the Poet's allusions, for Mr. Angus was also a lover of the fields and woods and their inhabitants.

We have thus but briefly indicated the character and interests of one whose death is felt as a distinct personal loss by a large number of people, not in Scotland alone, but in many parts of the world, some of whom had never seen him, yet realised the worth and magnetism in all he wrote or said regarding those matters for which the "Chronicle" and all Burns Clubs exist. To his more immediate acquaintances he is an influence and inspiration lost; in the West of Scotland he has left a void that cannot soon be filled.

NEIL MUNRO.



DR. JAMES ADAMS.

DR. JAMES ADAMS was born in 1818, in the city of Edinburgh. He was the son of Dr. Alexander Maxwell Adams, a physician of wide reputation, who counted amongst his personal friends most of the scientific, literary, and legal celebrities of his day. He had also two brothers belonging to the medical profession, equally distinguished, so that it would seem that a bias towards the medical profession runs in the family. The subject of our sketch leaves two sons, Dr. James Adams and Dr. F. Vasey Adams, both practitioners of eminence in Glasgow, with which city their father was so long and honourably connected. As was to be expected, the atmosphere of science in which he was reared, placed him in the forefront of the students of his period. He was ten years old when the Anatomy Riots took place in Edinburgh consequent on the atrocities of the murderers, Burke and Hare, with whom the name of the great anatomist, Dr. Knox, became inextricably mixed up owing to the fact that his assistants had become, carelessly or unwittingly, reseters of the dead bodies of the victims. Knox was a personal friend of Dr. Adams's father, who remained to the last an enthusiastic defender of the unfortunate professor, whose zeal for the advancement of his special branch of medical knowledge led him into such misfortune. Knox appears to have been a man much in advance of his times. His failing was in uncompromising truthfulness and outspokenness which made him many enemies, who did not fail to make the most of his unfortunate connection with the miscreants whose infamous deeds roused the populace of Edinburgh to such a pitch of fury that they would have made Dr. Knox the scape-goat for the sins of all the malefactors and resurrectionists of that generation. Strange as it may sound in modern ears, there was a regular trade in dead bodies at that time, owing to the difficulty experienced in obtaining subjects for dissection, and the law winked at the underhand dealing

which took place between the anatomical schools and the "body-dealers," who were again in touch with the "body-



snatchers" a class which rendered the crimes of Burke and Hare possible. Dead bodies were regularly purchased from

the keepers of low lodging-houses, and from people so poor or lost to better feeling that they consented to this convenient way of getting rid of their dead. In spite of the most conclusive evidence that Knox was in no way to blame for the outrages which provoked the popular wrath, the odium he incurred adhered to him to the end of his life. Dr. James Adams acted for many years as his private secretary, and assisted him in much of the literary work he accomplished in the later years of his life. Dr. Adams was also closely connected with Dr. Penny, the celebrated professor in the Glasgow Andersonian Institution, whom he materially assisted in the experiments which brought about the detection of Dr. Pritchard, who was condemned and executed in Glasgow for poisoning by the administration of aconite. He was a life-long friend of the famous surgeon, Sir William Fergusson, who, by the way, was one of the assistants of Knox implicated in the purchase of the bodies supplied by Burke and Hare. He was also on intimate terms with many more of the great surgeons of the early part of the century, concerning whom he related many entertaining and instructive recollections. From his earliest years, he was an earnest student of the works of our National Bard, and all his life one of the most enthusiastic defenders of his character and reputation. Though in the course of a busy and useful life he had small leisure for literary work, he wrote many fugitive pieces dealing with the obscurer episodes of Burns's career, and he was ever ready to give from the vast store of his information the most generous and kindly aid to all inspired with the desire of defending the Poet from the attacks of malignity or prejudice. We ourselves have in this way received scores of letters from him, each one of which has a special value of its own. He was also a contributor to the "Chronicle" of several valuable articles on subjects to which no pen but his could have done the same amount of justice. His monogram on "Burns's Chloris" appeared in 1893—a volume which has effectually rescued the name of Jean Lorrimer from the falsehoods and misrepresentations which had too long obscured it, and which is also a monument to the chivalrous, glowing, and kindly heart of the author. In private life, Dr. Adams was the most amiable of men, nothing being able to ruffle the equanimity of his temperament save a tale of oppression, meanness, or injustice, when the whole strength of

his nature blazed forth and no quarter was accorded to the wrongdoer. Even when an octogenarian the opponent who tackled him required to look closely to his armour if he were not upon the side of truth, mercy, and even-handed justice. He has gone hence, an upright, honest, God-fearing man, whose like is not often looked upon. His friend, Dr. Findlay, of Dennistoun, thus sings of him in a recent issue of the *Evening Times* :—

Of all thy deeds that friendship's tongue may tell,
 Whether as author or practitioner,
 None ere became thy heart or head so well
 As thy defence of poor Jean Lorimer.
 When she was old, and all alone, and frail,
 Thou met her first, an awkward, shy schoolboy,
 And long years after told her whole sad tale,
 Its tragic sorrow and its early joy.
 Burns lovers long shall bless thy honoured name,
 As well as all pure-minded women and men ;
 That from their "Chloris" thou'st removed the stain
 Inserted there by Allan's cruel pen ;
 E'en "Rob" himself would clasp thee to his heart,
 Because thou'st ta'en his ill-used lassie's part.



CLUB NOTES.

[COMMUNICATED].

SUNDERLAND BURNS CLUB REPORT.

MR. M. NEILSON, the Hon. Secretary, reports as follows :—“Twelve months have passed since our last Annual Meeting, and it is with feelings of pleasure I am able to state that we have maintained our position. It has been the reproach of Burns Clubs generally, that our worship of the ‘Immortal Bard’ has not sufficient reality in it, and each recurring anniversary is but the mere excuse for drunken revels and sentiments of anything but a poetic or elevating character. An apology is not required now for our existence. Our syllabus is the most convincing evidence that we are essentially alive and looking toward the higher ideals of life. This being our redeeming spirit we smile at those who would disparage us.

“The Annual Meeting of 1898 was very largely attended, and if we had no important question on the agenda, still we had earnestness and enthusiasm—the very life of every gathering. The election of officers resulted in an almost entire change which has been very satisfactory.

“Our Annual Dinner was held on the 25th January, and a company of about one hundred gentlemen assembled to do honour to our ‘Immortal Bard.’ The gathering was in every way a success, but still there is room for improvement. Professor Oliver, of Newcastle, did honour to our Club, justice to himself, and distinctive honour to the toast of the ‘Immortal Bard.

“The past year has to be noted for a new departure, namely, the ‘Conversazione,’ which took place in Mr. Wetherell’s Rooms, The Green, on March 27th. It has been suggested to us by those whom we love and honour (as Burns himself has loved and honoured), that a little social intercourse would be a great help to our Club life, and why not?

“The present winter session has opened out well. We have been favoured with a splendid evening on ‘Burns’s Relics,’ by our worthy member, Mr. John Cameron, and you must excuse me if I mention, or single out this gentleman.

“Acting upon the experience of last year, your Committee have left two dates for a general ‘gossip’ on the subjects selected (see Syllabus). Every member to contribute something on Burns.

“While we have much to be thankful for, we have also to regret the loss of a member by death. Our late member, Mr. A. Wilkie, was as good a Scotsman as ever crossed the border, and we mourn his loss, sorrowing with his wife and children, who were officially informed of our heartfelt sympathy and condolence. In again drawing the attention of our members to the *Burns Chronicle*, I am sorry to say that we do not support this publication as we ought. This book is well worth the perusal of every member.

“During the year we have added eighteen new members, which shows

a decrease on the previous year. We cannot, however, expect to add a large number of members each year. It is a simple matter adding names to our roll, but we do not want names only, we want men who will take an interest in the welfare of the Club. Your Committee have again had this matter under their consideration, with the view of having a healthy roll, but have not been able to arrive at any definite result.

"For all kindness and generosity towards the Club we are at all times sincerely thankful. The 'Scotch Concert Committee' had a balance of £14 in hand, as a result of their labours, and they decided to hand it over to the Burns Club. Ald. Burns, J.P., duly handed over the cheque unconditionally, which was graciously accepted. To that Committee our heartiest thanks are due, also to the management of the Palatine Hotel for their kind and courteous treatment of our members at all times, to our speakers and singers, and all who have in any way contributed to our success during the year. While we are in a sound financial position the question will soon arise how to dispose of our funds. The one principle which helps to keep us together is that some day we shall see a bust of our 'Scottish Bard' standing in the Museum of this town. The Federation have also taken up the question of establishing a Chair in one of the Universities for the study of Scotch Literature and History.

"In conclusion, gentlemen, while we may not have advanced very far during the year, we have at least made our position more secure. The progress of the Club depends entirely on the members. We should endeavour to cultivate that which is best and noblest within us, and above all our 'brotherly love'; so long as we keep this in view then the future of the Club is assured. I am sure this is the desire of every member, and if we work to attain this end we can make our influence felt, and say—

"Thus shall we do, thus shall we dare,
Wherever Scotchmen gather."

SYLLABUS—WINTER SESSION, 1900-1.

DATE.	SUBJECT.	SPEAKER.
Oct. 17	Scotsmen in America, . . .	Mr. John Cameron
Nov. 7	"Lady of the Lake," . . .	Mr. R. C. Lyness
„ 21	"Hugh Miller," . . .	Dr. D. Ridpath
„ 30	St. Andrew's Dance, . . .	Mr. Wetherell's Rooms
Dec. 5	Annual Meeting, Election of Officers,	
„ 19	President's Address, . . .	
1901.		
Jan. 2	"Scottish Anecdotes and Stories," .	Members
„ 16	"Scottish Art," . . .	Mr. Geo. Tawse
„ 25	Anniversary Dinner, . . .	Palatine Hotel
„ 28	Scottish Concert, . . .	Victoria Hall
Feb. 6	"Scottish Patriotism," . . .	Mr. H. MacColl
„ 20		
Mar. 6	"The Jolly Beggars," . . .	Mr. Geo. Mackay
„ 20		
Apr. 3	} Business Meetings.	
May 1		
Sep. 4		

NINETY BURNS CLUB REPORT.

In sending out the Club Year-Book for 1900-1, the Editor acknowledges with pleasure the warm welcome with which last year's experiment was received. It is hoped that in future issues the size and scope of the little venture will be largely extended.

The Club itself was never in a more flourishing condition than it is at present. Since its inauguration in 1890, the objects for which it was founded have been carried out year by year with increasing success. In the furtherance of these objects—the perpetuation and extension of the Burns cult, and the promotion of social intercourse among admirers of the Poet—the NINETY has admittedly taken a leading place among Burns societies.

The Anniversary Dinners, as regards both speeches and music, have been particularly notable. The Club has always been fortunate in securing as orators gentlemen who are not only distinguished in various spheres of public activity, but are also high authorities upon the life and influence of Robert Burns.

Another feature has been the Annual Excursion, held on Her Majesty's Birthday. In addition to four pilgrimages to the Burns districts around Ayr, Mauchline, and Dumfries respectively, the Club has visited Yarrow, Melrose and Abbotsford, the Trossachs, and other places celebrated in Scottish history and romance.

The increase of membership during Session 1899-1900 has been very gratifying, 53 new members having been added. There are now on the roll 11 honorary members, 4 life members, and 157 ordinary members—in all, 172 members.

The various meetings of the session have all been marked by good attendances and much enthusiasm, especially the Annual Dinner, when the toast of "The Immortal Memory" was proposed by Professor Lawson, St. Andrews, in one of the ablest and most cultured addresses of the year. The Club Excursion to Dumfries—where the Company was welcomed by Provost Glover, Hon. Sheriff-Substitute Clerk, and the Editor of the *Dumfries Standard*, as representing the Dumfries Burns Club—was also most enjoyable.

During the session the Club has received deputations from the "Corstorphine," Edinburgh "Jolly Beggars," and "Commercial" Burns Clubs, and deputations from the NINETY have visited "Corstorphine" and the Leith "Crown" Burns Clubs.

The Treasurer reports that the finances are in a thoroughly satisfactory state.

The Club has been deprived by death of the services of several gentlemen. In common with the rest of Scotland, it had to deplore the loss of General Wauchope of Niddrie, one of the honorary members, who rendered it valuable assistance in its earlier days. Two other esteemed members, Messrs. Thomas Johnston and John Niven, have also passed away.

MONUMENT TO BURNS'S "CHLORIS."

Some time ago a movement was inaugurated by the Club with the following objects:—(1) To erect a memorial stone to mark the grave of Jean Lorimer (Burns's "Chloris" and "Lassie wi' the lint-white locks"), in Preston Street Graveyard; and (2) to restore (if found practicable) the tomb of "Clarinda" in Canongate Churchyard. During the year the scheme has been actively prosecuted by an Executive Committee, and with the kind assistance of several kindred societies—of which the Edinburgh "Jolly Beggars" and the Leith Burns Clubs may be mentioned—sufficient money has been subscribed to carry out the first part of the project adequately.

A design has accordingly been selected for the monument to "Chloris"—a handsome Celtic Cross in grey granite, with ornamentation appropriate to the subject. The stone will be 8 feet high, and 3 feet 6 inches broad at the base. The work is now being executed by Messrs. M'Glashen & Son, and is expected to be ready for unveiling about the 25th of January. An illustration of it will be given, if possible, in the next issue of the Year-Book.

It is intended, as soon as the Chloris Memorial has been erected, to proceed with the second part of the scheme. Further contributions are required for this purpose, and will be gratefully received by Mr. Peter Smellie, 69 Henderson Row, the Hon. Treasurer of the Fund.

D. LAWSON JOHNSTONE, *Secretary*.

CO-OPERATIVE BURNS CLUB.

SYLLABUS, 1900-1.

The following Meetings (26th January excepted) will be held in Room No. 10, M'Culloch's Restaurant, Croy Place, 9 Maxwell Street, and 109 Argyle Street, Glasgow, commencing at the hour named prompt:—

Saturday, 6th October, 1900, at 8 p.m. CONVERSAZIONE. Inaugural Address by the President, Councillor J. Jeffrey Hunter, Glasgow. After which the Meeting will be made Special, for adoption or otherwise of Proposed New Rules.

Saturday, 3rd November, 1900, at 8 p.m. CONVERSAZIONE. Paper by Mr. George Murray Kaye, Glasgow. Subject—"Whither Drifting?"

Saturday, 17th November, 1900, at 8 p.m. MEMBERS' IMPROMPTU NIGHT.

Saturday, 1st December, 1900, at 8 p.m. CONVERSAZIONE. Paper by Mr. William Walker, Glasgow. Subject—"David Gray."

Saturday, 5th January, 1901, at 8 p.m. GENERAL BUSINESS MEETING. Appointment of Auditors, &c., followed by a Conversazione. Paper by Mr. Thomas Smith, Barrhead. Subject—"Social Reformers."

Saturday, 26th January, 1901, in the Union Tea Rooms, West Nile Street, Glasgow. BIRTHDAY ANNIVERSARY. Provost MacFarlan, Dumbarton, will propose "The Immortal Memory of the Bard." Special Announcement will be sent to all Members of this Meeting.

Saturday, 2nd February, 1901, at 8 p.m. CONVERSAZIONE. Paper by Mr. Thomas Miller, Glasgow. Subject—"Scotland's Bards."

Saturday, 2nd March, 1901, at 8 p.m. CONVERSAZIONE. Paper by Mr. George Seymour, Kilwinning. Subject—"The Songs of Burns" (with illustrations).

Saturday, 6th April, 1901, at 8 p.m. ANNUAL BUSINESS MEETING. Election of Office-Bearers, &c., followed by a Conversazione. Paper by Mr. Alexander Gilchrist, Glasgow. Subject—"Rev. Patrick Brewster : Chartist and Christian Socialist."

Saturday, 4th May, 1901, at 8 p.m. CONVERSAZIONE. Paper by Mr. John Shepherd, Glasgow. Subject—"Altruism."

CALEDONIA BURNS CLUB.

CONSTITUTION.

I. *Name*.—The Association shall be called "The Caledonian Burns Club."

II. *Objects*.—The objects of the Club shall be to foster an intimate acquaintance with the works of Burns, and to celebrate the memory of our National Bard by an Annual Social Meeting, and by such other means as may be arranged.

III. *Board of Management*.—The Board of Management shall consist of President, Vice-President, Secretary, Treasurer, and five members of the Club, who shall be elected annually, at the Business Meeting to be held on the First Friday in February.

IV. *Benevolent Fund*.—There shall be a Benevolent Fund, to be derived from voluntary contributions.

RULES.

I. *Admission of Members*.—Gentlemen desirous of becoming Members of this Club shall be proposed and seconded at any ordinary meeting, the proposed Member to be absent during election.

II. *Entry Money* for ordinary Members will be 2s., and the Annual Subscription 1s. Members whose subscriptions are not paid within three months of date of enrolment will be struck off roll.

III. *A Monthly Meeting* will be held on last Friday of each month, September to April inclusive, in Bridge Street Station Hotel, at 8 p.m.

IV. *Alteration of Rules*.—The Constitution and Rules may be altered or amended at the discretion of the Committee, subject to the approval of the ordinary Members. One month's notice of suggested alteration to be sent to the Secretary in writing.

V. *All Monies* in Treasurer's hands over £2 to be lodged in Savings Bank on behalf of the Club in name of two Trustees.

ALBANY BURNS CLUB.

The Secretary writes :—On the Albany Bowling Club having to vacate its Green at the end of last season, after an existence of nearly seventy

years, through the School Board of Glasgow having purchased the site, and there being no suitable ground in the vicinity whereon to make a new green the Club ceased to exist.

To keep up the old and valued friendships that were made on its turf, a few of the more prominent members met one evening and formed themselves into the "Albany Burns Club," for the purpose of affording its members an opportunity of studying the works of our National Bard as well as meeting together throughout the winter months in a social capacity.

The success of the Club, as far as numbers are concerned, is now guaranteed, its membership at present standing at 103.

As Secretary of the Club, I shall feel much obliged if you will furnish me with as much information as you can regarding the Burns Federation, in order that I may bring it before the members at our meeting in November with a view to affiliation. If there is any form of application I shall be glad to receive one.

LAST AND FINAL APPEAL.

NATIONAL BURNS MEMORIAL AT MAUCHLINE.

(To Burns Clubs and persons concerned who have not subscribed.)

168 W. GEORGE STREET,
GLASGOW, 22nd December, 1900.

DEAR SIR,

In name o' Scotia's rhymin' chiel,
To ye we mak' a last appeal,
For our Memorial near Mossiel,

On hallowed ground;
Where Coila did herself reveal,
And Bard, Burns crowned.

We've pled our cause for full five years,
Whiles unco bauld, whiles maist in tears,
So after a' our hopes and fears—

Your ear come lend—
Now gude-be-thankit, it appears
We're near the end.

Should Burns's shade some day or nicht
Come roun' our way, and seek a sicht
O' them wha on our list by richt

Should ha'e their name,
And your's no' there, he'll say wi' micht,
"O' what a shame!"

IN NAME OF EXECUTIVE,

THOMAS KILLIN,

Hony. Treasurer.

REVIEWS.

BURNS AND TARBOLTON. By E. H. LETHAM (ROBERT STEUART).
Kilmarnock : D. BROWN & CO. Glasgow : J. MENZIES & CO.

THIS is essentially a contribution to parochial history, with the differentiating circumstance that the Parish of Tarbolton is intimately connected with the career of Robert Burns in the days of his early manhood, consequently the authoress could scarcely help herself in the particulars of the chief topic of interest in her volume. Though there is very little left for the hand of the gleaner in the Burns field, Miss Letham has contrived to introduce much that is fresh and interesting in the Lochlea period of the Poet's life. Of course, all that she tells us rests upon oral tradition, which is doubtless just as reliable in her case as in that of those who have gone before her. Highland Mary and Montgomerie Castle come in for a large share of attention, but what the authoress tells us is not more convincing than any of the numerous chapters which have been written upon the "mysterious episode" of Burns's life. The fact is, we know exceedingly little that is reliable concerning Highland Mary, and the interminable theorising and guessing of successive explorers only serves to make confusion worse confounded. Nevertheless, what Miss Letham sets down in connection with Coilsfield is well worth perusal. There is also much that is fresh about "Doctor Hornbook" and "Saunders Tait," the Tarbolton rhymers whom Mr. Henley parades so gleefully. We do not, however, agree with Miss Letham's identification of the "Tibbie" of one of the Poet's earlier songs, nor of the wife of "Willie Wastle," the chronology of the latter composition being at complete variance with her conclusions. We cordially commend Miss Letham's volume as a bright, interesting, and readable book, apart from the Burnsiana which it contains.

A BOOK OF VERSES, OCCASIONAL AND COMMONPLACE. By H. P. BAYNE. London : THOMAS BURLEIGH, Cecil Court.

THOUGH this is the first publishing venture of Mr. Bayne, so far as our knowledge goes, he has been long known in the literary circles of Glasgow as a poet of no mean order, and more especially to the "Rosebery" Burns Club, who have installed him as their Poet-Laureate. Some of the pieces he has composed in this capacity are of a very high order of merit, and we are glad to see them collected in this volume under the heading of "Rosebery Burns Club Verses." Mr. Bayne's "Centenary Tribute" to the Bard

is a stirring composition, infinitely superior to the usual run of Burns verses, and well deserving of the preservation now accorded it. Several items in his "Miscellaneous Verses" reach a very high point of excellence indeed, and prove beyond doubt that Mr. Bayne is no mere rhymers but a man possessed in no ordinary degree of the poetic faculty. We sincerely hope that his modest appeal to the public will meet with the response it deserves.

THE COURT OF EQUITY. Glasgow : CALEDONIAN PUBLISHING CO.

WE are of those who prefer that everything that Burns wrote should be openly printed for the general judgment rather than that any composition of his should remain in the twilight of covert publication, which is so favourable to the hints and innuendoes of his detractors. The "Court of Equity" has been so often issued under "private circulation" auspices that those admirers of the Bard who know nothing of it have come to a totally erroneous conclusion regarding its character. Though, as Robert Chambers remarks, the colouring is somewhat warmer than is suitable for the ordinary edition, it might be printed, with the excision of a few couplets, without raising a blush on the cheek of modesty. As a matter of fact, this has been done in the last Aldine edition. The booklet under review gives the full text and the various readings in the MSS. preserved in the British Museum, with an introduction and notes, which prove the work to be that of a Burns scholar who knows what he is writing about. The poem is as remarkable in its way as any of the other longer compositions of the Bard, revealing, as it does, in the clearest of lights the tender sympathetic heart of the Poet against a background as difficult of manipulation as that of the "Jolly Beggars." The booklet is daintily got up and sold at a modest figure. Every student of the Poet's works should possess himself of a copy.



NOTES AND QUERIES.

DEATH OF DR. ARTHUR WALKER.

THE death has occurred in Chelsea of Dr. ARTHUR DE NOE WALKER, a grandson of Mrs. Walter Riddell, the friend and correspondent of Robert Burns. Born in 1820, Arthur Walker entered the Indian Army, and served in the China Expedition of 1842, when he was wounded. Retiring from the service with the rank of captain, he studied medicine, and, having volunteered his services as a surgeon during the Crimean war, was present at the capture of the Redan and other engagements. His gallantry in attending the wounded under fire was celebrated in verse by his old friend Walter Savage Landor. Landor, shortly before he died, committed his writing-desk, with its contents, to Dr. Walker's care, thus ensuring the preservation of many interesting mementos, including a lock of Rose Aylmer's hair and a miniature portrait of Landor's "Ianthe," together with a number of manuscripts, some of which have recently been published. The *Times* says that Dr. Walker also inherited a collection of Burns's autographs, amongst them being several of the Poet's letters to Mrs. Riddell. Dr. Walker was a devoted student of Italian art. Several of his pictures were presented by him some years ago to the Italian Government, and are now hung in the Uffizi Gallery at Florence; but there are still left on his walls a St. Sebastian, which he believed to be by Andrea del Sarto, and other valuable works. Dr. Walker's father, a naval captain, served under Nelson.—*Glasgow Herald*, 4th October, 1900.

ADDENDA TO "BURNS'S OBITUARY."

Died 9th August, 1823, at Lochwinnoch, Thomas Reid, labourer. He was born 21st October, 1745, in the Clachan of Kyle, Ayrshire. The importance attached to this circumstance arises from his being the celebrated equestrian hero of Burns's poem, "Tam o' Shanter." He has at length surmounted the "mosses, rivers [*sic*], slaps, and stiles" of life. For a considerable time bypast he has been in the service of Major Hervey,

of Castle-ample, nine months of which he has been incapable of labour, and to the honour of Mr. Hervey be it noted, he has, with a fostering and laudable generosity, soothed, so far as it was in his power, the many ills of age and disease. He, however, still retained the desire of being "fu' for weeks together."—*Scots Magazine*, September, 1823.

Died 17th November, 1823, at Kilmarnock, Mrs. Mary Samson, relict of the late John Gemmill, at the advanced age of 95 years and 5 months. She was the last surviving sister of Mr. William Samson, in Ayr; Mr. John Samson Finlayson, Ochiltree; and Tam Samson, so celebrated in the works of Burns.—*Scots Magazine*, December, 1823.

Died 8th December, 1816, Elizabeth Burns, wife of Mr. John Bishop, overseer at Polkemmet, and daughter of the celebrated Robert Burns, and the subject of some of his most beautiful lines.—*Scots Magazine*, of February, 1817.

In the "Burns Obituary" (*Chronicle* for 1896, p. 6) the date of death is given as 8th December, 1817, which, of course, must be wrong.

Died 2nd October, 1823, at Doon-foot Mill, Mr. Dav. Watt, miller, in the 68th year of his age. He was school-fellow with the celebrated Robert Burns, and was the last person baptized in "Alloway Kirk."—*Scots Magazine*, December, 1823.

and in *Chronicle*, 1896, p. 17.

Died 14th February, 1823, at Turville Park, near Henley-upon-Thames, in his 85th year, the celebrated General Dumourier.—*Scots Magazine*, May, 1823.

14th March in *Chronicle*, 1898, p. 6, on authority of *Imperial Dict. of Universal Biog.*

Died 14th March, 1812, in London, Robert Cromek, Esq., the celebrated engraver, and editor of the "Reliques of Burns," and the "Remains of Nithsdale and Galloway Song."—*Scots Magazine*, 1812.

Died at 14 Back Sneddon Street, Paisley, on the 9th instant, Janet Picken, wife of Mr. James Armour, brother of Burns's "Bonny Jean."—*Glasgow Herald*, 22nd June, 1835.

Died lately, John Lachlan, shoemaker in Ayr, known as an intelligent, lively, and facetious companion. He was better known by the epithet of *Soutar Johnnie*, by which title he is immortalised by Burns in his exquisite poem of "Tam o' Shanter."—*Scots Magazine*, September, 1819.

W. INNES ADDISON.

THE GIBSON COLLECTION OF BURNSIANA.

PROPOSED PURCHASE FOR BELFAST.

A MEETING of those favourable to the purchase of the unique collection of the poet Burns's works for the city of Belfast, at present owned by Mr. Andrew Gibson, was held yesterday at noon in the lecture room of the Linen Hall Library. The Lord Mayor (Sir Robert Mc'Connell, Bart.)

presided, and amongst those present were—Rev. Dr. Hamilton, President of the Queen's College; Rev. Dr. Busby, Dr. J. S. Morrow, Dr. W. M. Storrar, Messrs. Robert Young, J.P.; W. H. Anderson, James Dewar, G. H. Fulton, A. W. Stewart, T. H. Gibson, Wm. Gray, M.R.I.A.; A. W. Hatton, Wm. M'Cartney, James Jenkins, R. A. Mitchell, H. J. Nicholson, John Vineycombe, M.R.I.A.; and Wm. Swanston, F.G.S. Letters of apology were received from Sir James Henderson, D.L., High Sheriff of Belfast; Revs. Alexander Gordon (Manchester), Eugene M'Cartan, J. Burns, Professor Park, Professor M'Cotter, Messrs. R. H. H. Baird, J.P.; R. R. Belshaw (Dublin), James Inglis (Dublin), J. R. Fisher, Adam Speers, Henry S. M'Intosh, Alexander Bowman, B. M'Conkey, and Charles Sheldon, D.Lit.

The Lord Mayor said it gave him great pleasure to be present at that meeting to assist in any way the work undertaken by the provisional committee formed to procure the most unique collection of Burns and Burnsiana in the world. They might, perhaps, not be so enthusiastic in regard to the undertaking as if it related to an Irish bard; but still they in Belfast were so largely mixed up with the Scottish element that it would be a feather in their cap if they were enabled to acquire such a splendid collection. (Hear, hear.) Burns's name would always live and be enshrined in the hearts of all thinking people. While they in Belfast led the way in industrial progress in regard to linen, shipbuilding, and other trades, he thought we had been somewhat backward in the matter of literature and poetry. (Hear, hear.) That could now be remedied, and it lay in the hands of those present, the Belfast public, and should he say of the people of Ireland, to ensure the stay of the collection in that library. The works had been offered under very advantageous terms, and no better home could be found for them than the Linen Hall Library, which had been in existence for a century, and which deserved the greatest praise for collecting historic documents relating to the city. (Applause.)

Mr. James Wilson moved—"That a subscription list be now opened, and that those present assist to raise the requisite amount of purchase money before the 1st of February next." While those in Belfast never made any great claim to any special literary quality, they had taken such literature as came their way very kindly. (Hear, hear.) They treasured it up, and he hoped they had not disgraced the advantages brought in their way in the literary department. They ought to close with the bargain as as soon as possible, and show they were worthy to maintain such a special monument of the wonderful genius of Burns. (Hear, hear.) They had in Belfast a large number of flaxdressers, and he would remind them that Burns had worked at that trade. The movement to obtain the collection gathered together by Mr. Gibson was an honest one, and he hoped it would be carried to a successful conclusion.

Mr. A. W. Hatton seconded the resolution, which was passed.

On the motion of Rev. Dr. Hamilton, the cordial thanks of the meeting were given to the Lord Mayor for presiding.

We understand that the following sums were subscribed at the close of the meeting:—Mr. James Wilson, M.E., £50; Mr. William Swanston, F.G.S., £50; Mr. Robert A. Mitchell, LL.D., £10 10s; Sir Robert Mc'Connell, Bart. (Lord Mayor of Belfast), £5 5s.; Rev. Thomas Hamilton, D.D., LL.D. (President Queen's College), £5 5s.; Professor W. Whitla, M.D., J.P., £5 5s.; Professor J. A. Lindsay, M.D., £5 5s.; Mr. Robert Young, C.E., J.P., £5 5s.; Mr. John S. Morrow, M.D., £5 5s.; Mr. John Rodgers, Ardaraugh, £5; Mr. Wm. Gabbey, £5; Mr. Robt. M. Young, J.P., M.R.I.A., £2 2s; Mr. James O'Neill, M.A., £2.—*The Belfast News-Letter*, December 6, 1900.

TENNYSON ON BURNS.

IN "Memories of the Tennysons," by the Rev. H. D. Rawnsley (Glasgow: James MacLehose & Sons), we find interesting references to our national poet. "Speaking of Burns" (says Canon Rawnsley), "Tennyson said glowingly, 'Yes, if ever man was inspired, Burns was,' and at once he broke into one of Burns's songs, and enjoyed himself vastly." Mr. W. F. Rawnsley writes, "But I think I never heard him speak with greater enthusiasm of any modern poet than he did of Burns. We were walking once on the moor at Aldsworth, and he sat down on the heather at the side of a deep cart-track, and in magnificent tones spoke the lines, 'Gae fetch to me a pint of wine,' &c. The grand way in which he rolled out the line, 'The battle closes thick and bloody,' was worth anything to hear."

MONUMENT TO BURNS'S "LASSIE WI' THE LINT-WHITE LOCKS."

THE movement inaugurated by the Edinburgh "Ninety" Burns Club to erect a memorial stone over the grave of Jean Lorimer (the "Chloris" of Robert Burns) in Newington Burying Ground there, has now taken definite shape. The design selected is a Celtic cross, resting on a massive double-stepped basement. It is an admirable reproduction of the early Scots style of sculptured stones, the characteristic features of which it bears. The upper and lower parts of the cross are enriched with ornamental interlaced patterns, and between them is carved what is known as the Burns coat-of-arms. On the pedestal, beneath the word "Chloris," in Gothic lettering, an appropriate inscription is engraved. The memorial stands 8 feet high. It was designed by Messrs. S. Mc'Glashan & Co., Edinburgh, and is now being executed by the firm in grey granite. It is expected that it will be ready for unveiling on the 25th of January next. Among the subscribers are Lord Rosebery, Lord Selbourne, Sir Mitchell Thomson, Sir John Usher of Norton, and Dr. William Wallace, while several Burns Clubs have also materially assisted. As soon as the work is completed, the committee of the "Ninety" Club intend to proceed with the restoration of "Clarinda's" tomb in Canongate Churchyard, which has fallen into a state of neglect.—*Glasgow Herald*, November 10, 1900.

A LINK WITH BURNS.

DEATH OF OLDEST INHABITANT.

ON Thursday afternoon there passed peacefully away, at New Cumnock, at the age of 98 years, Mrs. Douglas, widow of Mungo Douglas, contractor, a well-known bowler in a past generation. Mrs. Douglas, who latterly lived in family with a married grand-daughter, who tenderly cherished her, was a daughter of William Miller, in early life ploughman on the estate of Laight—hard by the “green braes” of “Sweet Afton”—the laird of which was Major Logan, a patron of Burns. To pay his respects to the Major, Burns sometimes broke his journey at New Cumnock, and leaving his pony at the inn walked the half-mile to Laight House, passing the cottage of Mrs. Douglas’s father—which, not unlikely, was “the cot where my Mary resides,” idealised and immortalised by the Poet in “Flow gently, sweet Afton.” Indeed, local tradition avers that it was while leaning dreamily against a tree, still standing, and gazing wistfully across Afton’s “clear wave”—quite near William Miller’s cottage—the world-famous song burned itself into the Poet’s heart, and that, returning to the inn, and for once declining to be the “lion” of the local revelry, he wrote out the song, a copy of which he sent up to the Major next morning. Mrs. Douglas had all her faculties to the end, being indeed beyond measure “gleg” in the hearing, and able to take a very real interest in all happening round her. Failing strength compelled her recently to “keep the bed,” which she did with perfect contentment. She was a fine type of the old Scotswoman—cheery, diligent, thrifty, God-fearing; patiently waiting her home-going. Though born in times of European stress, and living through a very busy century, she seldom spoke of these things, confining herself pretty much to her household duties. In her removal, New Cumnock United Free Church has lost its eldest member—for her whole kith and kin “came out” in “the forty-three”—and the parish its oldest inhabitant. Mr. William M. Douglas, Superintendent of Police in the Marine Division of the city, is a grandson of the deceased lady.—*Glasgow Herald*, 15th December, 1900.

BREEZYHILL COTTAGE, CUMNOCK,

15th December, 1900.

SIR,—Your New Cumnock correspondent, in reporting the death of Mrs. Douglas in your issue of this date, makes a very great, though a very common, mistake in stating that the Laird of Laight in the time of Burns was Major Logan. The proprietor then of the Knockshinnoch Estate was plain John Logan, and his son—also named John, who afterwards became a major of the Ayrshire Yeomanry Cavalry—born in 1782, was only a lad of 14 at the death of Burns in 1796. The friend and correspondent of Burns died in 1816, and his son, the Major—who sold the estate—died on 27th March, 1828, at the early age of 46.

It is not to be wondered at that the genius of Burns should have been kindled into song by his visits to Laight, overlooking the green and bowery banks of the Afton, truly the sweetest, and perhaps the most unpolluted mountain stream of all the South, with green, swelling, thyme-skirted hills behind and directly opposite, and with the dark, frowning Blackcraig, the highest hill in the county, a few miles to the south, overlooking the whole course of this valley of beauty and of song.

It may be of interest to many to know that the House of Laight—now used as a common farmhouse—is externally and internally in the same state as when the Poet occasionally visited there when passing between Ayrshire and Dumfriesshire in the spring and summer of 1788, the future “Major” then being only a boy of six years.—I am, &c.,

A. B. TODD.

“SCOTLAND AND SCOTSMEN.”

From the Ochtertyre MSS. 1888. Edited by ALEXANDER ALLARDYCE.

ON page xv. of preface, we read :—“In the autumn of 1787, Burns, fresh from the recognition of the Edinburgh *literati*, visited Mr. Ramsay at Ochtertyre, and was received with great hospitality and kindness. Mr. Ramsay’s tastes had been formed on strictly classical models, and he gave Burns the somewhat doubtful advice to cultivate the drama on the model of the ‘Gentle Shepherd,’ and to write ‘Scottish Eclogues.’ ‘But,’ says Mr. Ramsay, ‘to have executed either plan, steadiness and abstraction from company were wanting.’ He, however, was more impressed with the force of Burns’s genius than any of the distinguished critics the Poet had met in Edinburgh—the young Walter Scott, perhaps, alone excepted.

“‘I have been in the company of many men of genius,’ Mr. Ramsay writes, ‘some of them poets; but I never witnessed such flashes of intellectual brightness as from him—the impulse of the moment, sparks of celestial fire. I never was more delighted, therefore, than with his company, two days, *tête-a-tête*. In a mixed company I should have made little of him, for, to use a gamester’s phrase, he did not always know when to play off and when to play on.’

“The references to Burns throughout the Ramsay MSS. show traces of disappointment that this sound advice was not more steadily kept in view.”

Vol. ii., p. 554. “Burns, the poet, told me here in the year 1787, that the Ayrshire clergy were in general as rank Socinians as himself. That poor man’s principles were abundantly motley—he being a Jacobite, an Arminian, and a Socinian. The first, he said, was owing to his grandfather having been plundered and driven out in the year 1715, when gardener to Earl Marischall at Inverurie; the second, to his great-grandfather, by the mother, having been shot at Aird’s Moss while with the Covenanters. His father, of whose sense and worth he spoke feelingly, was about to have turned an anti-burgher seceder when Dr. Dalrymple

was settled at Ayr. He was so much pleased with that gentleman's strain of preaching and benevolent conduct that he embraced his religious opinions. 'But,' his son added, 'for all that, he continued a Calvinist in practice, being as sober and devout, and as attentive to the instruction of his children and servants as formerly.'"

BLACK RUSSELL.

STORY OF THE SCOTTISH CHURCH. By Rev. THOMAS M'CRIE, D.D.
Pp. 511-512.

[*Circa 1790.*] "The poems of Robert Burns throw considerable light on the state of religion at the time. Much has been said, and by none more pathetically than by himself, on the 'thoughtless follies which laid him low, and stained his name.' His peculiar antipathy to the 'Old-Light,' or Evangelical clergy of the Church, admits of being traced, in a great measure, to the malign influence of the worthless clergy of the neighbourhood, who, in an evil hour, induced him to prostitute his genius by joining their party and turning his satire against the most distinguished of their opponents. To this must be added that, unable to enforce a strict internal discipline in the admission of applicants to the Holy Communion, the more faithful ministers in the Establishment were in the habit of beating 'the pulpit drum ecclesiastic' against the unworthy with a violence rarely exemplified in the present day. The portrait of Mr. John Russell of Kilmarnock, and afterwards of Stirling, drawn by the late Hugh Miller, cannot be charged with profane exaggeration:—'He was a large, dark-complexioned man, imperturbably grave, and with a singularly stern expression stamped on his dusky forehead. He was not a little popular as a preacher. His manner was strong and energetic, and the natural severity of his temper seems to have been more than genius to him when expatiating, which he did often, on the miseries of the wicked in a future state.'"

The reader will scarce fail to remember the picture of the preacher dashed off by Burns in his "Holy Fair," or to see that the Poet's arrows, however wickedly shot, came from no bow drawn at a venture:—

"Black Russell is nae spairin';
His piercing words, like Highland swords,
Divide the joints and marrow;
His talk o' hell, where devils dwell,
Our vera souls does harrow
Wi' fright that day."

"During this stage of Moderate ascendancy, its disastrous effects on the moral condition of the country were manifest in many more instances than that of poor Burns. With some honourable exceptions, in which the unpopular sentiments of the incumbent were partially atoned for by the virtues of clerical propriety, and by the pleasing manners of the scholar and the gentleman, the general character of the clergy underwent a sad

and degrading change. Imitating the vices of the upper classes, their example proved fatally contagious to the middle orders, such as the farmers and factors, with whom they associated. All seriousness was as fanaticism. The task of unfolding this humiliating picture has been rendered superfluous by the late publication of the posthumous autobiography of Dr. Carlyle of Inveresk. With a cool audacity, dead alike to all sense of popular odium and clerical decency, this 'Jupiter,' as he was styled, of the Moderate Olympus, gloats over scenes of debauch which the more modest of the school must wish had been buried with himself in oblivion."

Note (pp. 511-512).—It is a curious fact that the Seceders, whose stricter pretensions and lives it might be thought would have exposed them to the special ridicule of Burns, wonderfully escaped the shafts of his satire. This illustrates a tradition which has come to our knowledge on the best authority, that, in his later years, the Poet on being rallied by some of his gay associates on attending the ministry of a Secession pastor, replied—"That man, sir, believes in what he preaches."—ROBT. SHIELLS, Neenah, Wis.



A FURTHER INSTALMENT OF THE
BIBLIOGRAPHY OF ROBERT BURNS,

IN CONTINUATION OF THE VOLUME COMPILED BY THE
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LATE JAMES M'KIE OF KILMARNOCK,
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A COMPENDIUM OF ENGLISH LITERATURE,
chronologically arranged, from Sir John Mandeville to
William Cowper. Consisting of biographical sketches of
the authors, selections from their works, with notes,
explanatory, illustrative, and directing to the best editions
and to various criticisms. Designed as a text-book for
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Edinburgh: [JAMES] STILLIE.

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CENTENARY CONCERT, on the evening of the 25th
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Steedman, Mr. Kennedy, Mr. Armstrong, The Liverpool
Vocal Union, under the conduct of Mr. Armstrong.
. . . [12mo, pp. 22.]

[A. AND D. RUSSELL, *Liverpool*. 1859.]

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GOLD-FOIL HAMMERED FROM POPULAR PROVERBS. By TIMOTHY TITCOMB (J. G. HOLLAND). . . . [cr. 8vo.]

Edinburgh: W. P. NIMMO, HAY, & MITCHELL. 1890.

Chapter XVI, pp. 168-177: "On making the sins of others respectable." [Animadversions on Burns, Goethe, and others.]

GOSSAMER AND SNOWDRIFT: the Posthumous Poems of CHARLES MACKAY, LL.D., F.S.A. . . . With an Introduction by his Son, ERIC MACKAY. . . . [cr. 8vo.]

GEORGE ALLEN, *London*. 1890.

Pp. 17-20: "At the Cradle of Robert Burns."

TRANSLATIONS INTO GREEK AND LATIN VERSE; by CECIL H. ST. L. RUSSELL, M.A. . . . [cr. 8vo.]

PERCIVAL & Co., *London*. 1890.

Translation XXVI, p. 53:

"Oscula summa mihi, semel oscula dulcia liba."

The original—the song on Clarinda, beginning "Ae fond kiss, and then we sever!"—is given on the parallel page.

SKETCH-BOOK OF THE NORTH. By GEORGE EYRE-TODD. Second Edition. [fcap. 8vo.]

Glasgow: WILLIAM HODGE & Co. 1890.

Pp. 33-39: "Tam o' Shanter's Ride."

LITERARY COINCIDENCES; A BOOKSTALL BARGAIN; And other Papers. By W. A. CLOUSTON. . . . [fcap. 8vo.]

Glasgow: MORISON BROTHERS. 1892.

Pp. 9-97: "Literary Coincidences and Imitations ——" Pp. 44-47: Burns and Blair, Young, and Massinger.

SCOTS POEMS AND BALLANTS. By J. WILSON
M'LAREN. . . . [8vo.]

At Edinburgh: Imprinted by the Author. 1892.

Pp. 49-50: "Burns. January 25, 1890."—Sonnet.

WALLACE BRUCE (AT AYR) ON ROBERT BURNS.
Reprinted from volume "Here's a hand." [fcap. 8vo.]

WILLIAM BLACKWOOD AND SONS, *Edinburgh and London*. 1893.

"While my volume 'Here's a Hand' was in the press, consisting of Addresses, Lectures, and occasional Poems on Scottish subjects, it occurred to me to strike off a Special Edition of those immediately connected with the Land of Burns."—*Extract from introductory note.*

Contents—"Robert Burns: his Genius and Poetry"; "The Auld Brig's Welcome. [A Poem] Delivered on the occasion of Unveiling the Burns Statue at Ayr, July 8, 1891"; "The Immortal Memory of Robert Burns."

THOMAS CARLYLE ÜBER HELDEN, HELDEN-
VEREHRUNG und das Heldenthümliche in der
Geschichte. Sechs Vorlesungen. Deutsch von J. NEU-
BERG. Zweite Auflage. [8vo.]

Berlin: R. v. DECKER'S VERLAG. 1893.

Fünfte Vorlesung, Seite 218-276: "Der Held als Schriftsteller. Johnson, Rousseau, Burns."

THE MAKERS OF MODERN ENGLISH: a Popular
Handbook to the Greater Poets of the Century. By W.
J. DAWSON, Author of "The Threshold of Manhood,"
. . . [etc.] Fourth Edition. [cr. 8vo.]

London: HODDER AND STOUGHTON. 1893.

Chapter III, pp. 17-25: "Robert Burns."

GUIDE TO KILMARNOCK, and the Burnsiana of the
town and district. [16mo, pp. 32.]

Kilmarnock: D. BROWN & Co. 1893.

Contains plan of the town, and view of the Burns Monument and Statue.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited
by SIDNEY LEE. Vol. xxxv. MacCarwell-Maltby. [roy.
8vo.]

London: SMITH, ELDER, & Co. 1893.

Pp. 207-208: "Mrs. Agnes Maclehose (1759-1841), the 'Clarinda' of Robert Burns." Initialled "T. F. H." [*i.e.*, T. F. Henderson.]

RULES OF THE BRIDGETON [GLASGOW] BURNS CLUB. (Instituted 1870), with Report of Meeting of the 134th Anniversary of the Poet's Birthday, and List of Members. [fcap. 8vo, pp. 22.]

Glasgow. 1893.

ENGLISH PROSE SELECTIONS. With critical introductions by various writers, and general introductions to each period. Edited by HENRY CRAIK. . . . [In four volumes, cr. 8vo.]

London: MACMILLAN AND CO. 1893-94.

Vol. IV, Eighteenth century, pp. 503-512: "Henry Mackenzie." (Pp. 510-512: "Mackenzie on Burns."—Extract from "The Lounger" (Edinburgh), December 9, 1786.)

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. November 1893 to April 1894. Vol. XLVII. New Series, Vol. XXV. [roy. 8vo.]

THE CENTURY CO., *New-York.*

P. 700: "We Camped with Burns."—Twelve two-line stanzas, by William Prescott Foster.

BONNIE SCOTIA, with which is incorporated "Glasgow and the Highlands." A Picturesque Guide to the Land of Burns and Scott. Season 1894. [med. 4to.]

STRATHERN & FREEMAN, *Glasgow.*

THE LITERATURE OF THE GEORGIAN ERA; by the late WILLIAM MINTO, LL.D. . . . Edited, with a Biographical Introduction, by WILLIAM KNIGHT, LL.D. . . . [cr. 8vo.]

WILLIAM BLACKWOOD AND SONS, *Edinburgh and London.* 1894.

Supplement III, pp. 295-311: "The historical relationships of Burns."

FURTH IN FIELD: a Volume of Essays on the Life, Language, and Literature of Old Scotland. By HUGH HALIBURTON [*i.e.*, JAMES LOGIE ROBERTSON]. . . . [cr. 8vo.]

London: T. FISHER UNWIN. 1894.

Part V, pp. 215-280: "Of Burns in a new aspect."—In seven chapters: (1) Burns the poet of the country; (2) Burns's school reading-book; (3) Burns and Goldsmith; (4) Burns and Young; (5) Burns and Shenstone; (6) Burns and Blair, with a note on Beattie; (7) Dunbar in Burns.

FAMILIAR STUDIES OF MEN AND BOOKS; by
ROBERT LOUIS STEVENSON. Eighth Edition. [cr. 8vo.]

London: CHATTO & WINDUS. 1894.

Pp. 38-90: "Some Aspects of Robert Burns."

ELOCUTION UP-TO-DATE. Twelve lessons on the theory
of elocution; and a collection of the latest readings and
recitations from the best authors. By R. C. BUCHANAN.
. . . With introduction by OSMOND TEARLE. [cr. 8vo.]

London: SIMPKIN, MARSHALL, HAMILTON, KENT & CO.,
LTD. [No date, ? 1894.]

Pp. 138-139: "To a Haggis."

POET-LORE: a monthly magazine devoted to Letters and to
the study of Shakespeare, Browning, and Comparative
Literature. Vol. VI. [fcap. 4to.]

Boston: POET-LORE CO. 1894.

Pp. 213-215 (April): "A school of literature. How to study Burns's
'To Mary in Heaven.'" Initialled "P. A. C."

THE CELTIC MONTHLY (Glasgow), October 1894, vol. 3.
[8vo.]

P. 19: "Burns' Songs in Gaelic." By "Fionn."

With translations, by Angus MacKechnie, of "O Willie brewed a peck
o' maut" ("Oran oil") and "Mary in Heaven" ("Mairi am Parras").

THE QUEEN, the Lady's Newspaper, and Court Chronicle.
From July 7 to December 29, 1894. Volume XCVI.
[roy. fo.]

London: OFFICE, WINDSOR HOUSE.

P. 753 (November 3): "A Girl's a Girl for a' that!" Four verses.
With two illustrations "drawn by E. Vickers."

ANNUAL BURNS CHRONICLE AND CLUB
DIRECTORY. (Instituted 4th September, 1891.)
Edited by D. McNAUGHT, Kilmaurs. [Portrait of Burns.]
No. IV, January, 1895. [8vo.]

Kilmarnock: D. BROWN & Co.

BURNSIANA: A COLLECTION OF LITERARY ODDS
AND ENDS RELATING TO ROBERT BURNS.
Compiled by JOHN D. ROSS. . . . Vol. V. [fcap. 4to.]

ALEXANDER GARDNER, *Paisley*. 1895.

The Burns Federation,

INSTITUTED, 1885.

Hon. President.—The Right Hon. The EARL OF ROSEBERY, K.G., K.T.

OFFICE-BEARERS.

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JAS. G. HENDRY, 9 Cumberland Street, Glasgow.

ROBERT FORD, 142 Ingleby Drive, Dennistoun.

JAS. H. KIRKLAND, Winsome Willie Burns Club, Cumnock.

A. B. TODD, Poet and Historian, Cumnock.

THOS. CLARK, Hamilton.

GEO. MACKAY, Campsie.

J. S. JAMIESON, 344 Dumbarton Road, Partick.

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A. McALLUM, Thornliebank.

J. HUNTER, Eastfield, Dumfries.

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Assistant Secretary.—THOMAS AMOS, M.A., Kilmarnock.

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Editor, "Burns Chronicle."—D. McNAUGHT, J.P., Benrig, Kilmaurs.

Auditors.—GEORGE DUNLOP, The "Standard" Office, Kilmarnock.

DAVID MURRAY, M.A., B.Sc., Kilmarnock.

CONSTITUTION.

- I. The *Federation* shall consist of an Hon. President, Executive Council, and the affiliated members of each Club.
- II. The *Executive Council* shall consist of a President, Vice-Presidents, Hon. Secretary, Hon. Treasurer, Editor of Annual *Burns Chronicle* and two Auditors—all of whom shall be elected annually and be eligible for re-election—also of the President, Vice-President, and Secretary of each affiliated club, and other gentlemen of eminence as Burnsites nominated by the Executive.
- III. All Past Presidents of the Federation shall *ex-officio* be members of the Executive Council.

OBJECTS OF THE FEDERATION.

1. To strengthen and consolidate the bond of fellowship existing amongst the members of Burns Clubs and kindred societies by universal affiliation.
2. To superintend the publication of works relating to Burns.
3. To acquire a fund for the purchase and preservation of Holograph Manuscripts and other Relics connected with the Life and Works of the Poet, and for other purposes of a like nature, as the Executive Council may determine.

RULES.

1. The headquarters of the Federation shall be at Kilmarnock, the town in which the Federation was inaugurated and carried to a practical issue, and which contains the only properly organised Burns Library and Museum in the United Kingdom.

2. Properly organised Burns Clubs, St. Andrew's Societies, and kindred Associations may be admitted to the Federation by application in writing to the Hon. Secretary, enclosing copy of Constitution and Rules.
3. The Registration fee is 2Is., on receipt of which the Diploma of the Federation shall be issued, after being numbered and signed by the President and Hon. Secretary.
4. Members of every Burns Club or Kindred Association registered by the Federation shall be entitled to receive a pocket Diploma on payment of 1s. (*These payments are final—not annual.*)
5. The Funds of the Federation shall be vested in the Executive Council for the purposes before mentioned.
6. A meeting of the Executive Council shall be held annually during the Summer or Autumn months at such place as may be agreed upon by the Office-bearers, when reports of the year's transactions shall be submitted by the Hon. Secretary and Hon. Treasurer and Office-bearers elected for the ensuing year.
7. A meeting of the Office-bearers shall take place some time before the Annual Meeting of the Executive Council to make the necessary arrangements for the same.
8. Notice of any amendment or alteration of the Constitution or Rules of the Federation, to be considered at the Annual Meeting, must be sent in writing to the Hon. Secretary not later than the 31st March.

BENEFITS.

1. Registered Clubs are supplied free with copies of newspapers containing accounts of meetings, demonstrations, &c., organised, conducted, or attended by the Executive Council of the Federation, and of the Annual Meeting of the Kilmarnock Burns Club.
2. Exchange of fraternal greetings on the anniversary of the Poet's natal day.
3. Members of Registered Clubs, who have provided themselves with pocket diplomas, are entitled to attend meetings of all Clubs on the Roll of the Federation, they being subject to the rules of the Club visited, but having no voice in its management unless admitted a member according to local form.
4. Members are entitled to be supplied, through the Secretaries of their respective Clubs, with copies of all works published by the Federation, at a discount of 33½ per cent.

BOOKS PUBLISHED BY THE FEDERATION.

BURNS'S HOLOGRAPH MANUSCRIPTS in the Kilmarnock Monument			
Museum, with Notes,	1889,	. . .	1s. 6d.
BURNS'S CHRONICLE AND CLUB DIRECTORY,	1892,	. . .	1s. od.
" "	1893,	. . .	1s. 6d.
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" "	1895,	. . .	1s. 6d.
" "	1896,	. . .	1s. 6d.
" "	1897,	. . .	1s. 6d.
" "	1898,	. . .	1s. 6d.
" "	1899,	. . .	1s. 6d.
" "	1900,	. . .	1s. 6d.
" "	1901,	. . .	1s. 6d.

A few copies of the back vols. may still be had on application to the Hon. Secretary. Increased prices are charged when the vols. are out of print.

ANNUAL MEETING OF BURNS FEDERATION.

GEORGE HOTEL,
KILMARNOCK, 13th September, 1900.

The Annual Meeting of the Executive Council of the Burns Federation was held here to-day, at 11 a.m. The following representatives from Federated Clubs were present :—

No. 0, Kilmarnock.—Provost Mackay (presiding), Capt. D. Sneddon, J.P.; D. McNaught, J.P.; Joseph Brockie, J.P.; R. D. Tannahill, Dr. Wm. Findlay, and Thomas Amos, M.A.

No. 3, Tam o' Shanter.—David Milne, president; and Mr. Mackenzie.

No. 9, Royalty.—James McCulloch, president; and H. Rodie, secy.

No. 13, St. Andrews.—Wm. Brown, secretary; and Wm. Duncan.

No. 21, Greenock.—John Farquharson and William Fowlds.

No. 36, Rosebery.—J. S. Jamieson, president; James Fisher, and C. F. Macpherson.

No. 49, Bridgeton.—Dr. Alex. Munro and William Freeland, past president.

No. 50, Stirling.—David B. Morris.

No. 53, Govan Fairfield.—Joseph Burns, president; and George Sinclair, vice-president.

No. 57, Thornliebank.—A. McCallum, president; and Wm. Paterson, secretary.

No. 74, Mauchline Society.—Councillor Hugh Alexander, president; Hamilton Marr, past president; and Thomas Killin, treasurer.

No. 83, Co-operative, Glasgow.—Councillor J. Jeffrey Hunter, president; and R. Keyburn, secretary.

No. 87, Campsie.—James Simpson, president; and W. R. Richmond, secretary.

No. 88, Caledonian, Glasgow.—J. McGarry, Sen., vice-president; James Nisbet, and Colin Campbell.

No. 99, Barlinnie.—W. B. Buglass, president.

No. 100, Hamilton Mossiel.—Thomas Clark, president; Hugh Mair, vice-president; and Archibald Clark, jun., secretary.

No. 112, Dumfries Howff.—J. Hunter, hon. president; and S. Dickson, vice-president.

Apologies were intimated from No. 2, Alexandria; No. 14, Dundee; No. 15, Belfast; No. 73, Lenzie; No. 94, Uphall; No. 98, Lanark; No. 111, Edinburgh; No. 113, Vale of Leven (Glencairn); also from Messrs. Philip Sulley, Cupar; and William Thom, Shawlands.

The minutes of last year's general meeting, and of the committee meetings held throughout the year, were read and approved of.

The Treasurer's financial statement was also submitted and passed; the credit balance in bank being £115 19s. 6d.

Mr. D. M'Naught, Editor of the *Annual Burns Chronicle*, made a short statement re the forthcoming volume (No. 10), and pressed on the delegates the necessity of bringing this official publication under the notice of their respective Clubs.

Mr. Freeland's scheme for the establishment of a Burns Lectureship in Scottish Literature was next discussed. Owing to the numerous calls made on every patriotic individual at the present time, it was considered inopportune to press the movement, and the subject was remitted to the existing sub-committee on the motion of Mr. Freeland.

Mr. Jamieson, "Rosebery" Club, suggested that a National Bazaar might raise the amount required, and said that his Club would support the movement financially.

Mr. Parker, Greenock, thought that a good beginning for the scheme might be made by each Club subscribing the sum of £10.

Valuable hints were made regarding the means of raising the necessary funds by Councillors Hugh Alexander and J. Jeffrey Hunter, of Glasgow.

On the motion of the Chairman, all the suggestions submitted by the various speakers were remitted to the sub-committee for their consideration.

The following resolution was then brought forward by Mr. Jamieson of the Glasgow "Rosebery" Burns Club:—"That a representative committee of the Burns Clubs, in and around Glasgow, be appointed to consider the advisability of establishing a permanent Burns Club in Glasgow."

It was pointed out by the Secretary that, as this matter did not fall within the constitution of the Burns Federation, it was incompetent to be discussed in its present form. After an explanation, by Mr. Jamieson, of the nature and aims of the proposed central permanent Club, the Chairman said the matter could be competently dealt with by the Federated Clubs in and around the City of Glasgow.

Notice of motion having been given by Dr. Wm. Findlay, Glasgow, the following new rule was brought before the meeting, and unanimously approved of:—III. "All past presidents of the Federation shall, *ex officio*, be members of the Executive Council."

ELECTION OF OFFICE-BEARERS.

On the motion of Councillor Hugh Alexander, Provost Mackay was unanimously elected President of the Federation for another year. The following Vice-Presidents were unanimously elected:—Dr. W. Wallace, Glasgow; Dr. Wm. Findlay, Dennistoun; Wm. Freeland, Govanhill; Rev. John Craig, B.D., Lanark; David Murray, M.A., B.Sc., Kilmarnock; James M'Culloch, Glasgow; Matthew Gibson, Dundee; John Kerr, B.L., Kilmarnock; James G. Hendry, Glasgow; Robert Ford, Dennistoun; James H. Kirkland, Cumnock; A. B. Todd, Cumnock; J. B. Morison, Greenock; Thomas Clark, Hamilton; George Mackay, Campsie; J. S. Jamieson, Glasgow; Councillor J. Jeffrey Hunter, Glasgow; A. M'Callum, Thornliebank; J. Hunter, Dumfries; and Councillor

Hugh Alexander, Glasgow. Secretary, Capt. D. Sneddon, J.P., Kilmarnock; Assistant Secretary, Thomas Amos, M.A.; Treasurer, Joseph Broekie, J.P.; Editor of *Burns Chronicle*, D. M'Naught, J.P., Kilmaurs; Auditors, George Dunlop, "Kilmarnock Standard"; David Murray, M.A., B.Sc., Kilmarnock.

Several members suggested that the Executive Council should take under consideration, and, if possible, secure in the forthcoming Glasgow International Exhibition (1901) a corner for exhibiting important Burns manuscripts, books, and relics.

It was unanimously agreed to hold next year's meeting in Glasgow, and the Secretary was empowered to make the necessary arrangements and fix a suitable date. A special vote of thanks, proposed by the Chairman, was given to Mr. M'Naught for his arduous labour in connection with the production of the *Annual Burns Chronicle*. This being all the business, a very hearty vote of thanks was awarded to the Chairman.

After the business meeting the delegates were joined by the ladies at luncheon, and afterwards drove from the George Hotel through the Burns country to Mauchline, visiting the numerous places and houses made famous by the Poet's writings there, and making a lengthened call at the recently erected Burns Memorial and Cottage Homes. On returning to the George Hotel, the whole party dined together, Provost Mackay presiding, and Captain Sneddon acting as croupier. After the loyal toasts, Dr. Wm. Findlay proposed in a brilliant speech "Success to the Burns Federation," to which the Chairman, in his usual eloquent manner, ably replied. Several other toasts were given, and songs and recitations were rendered by members of the Federation.



ALPHABETICAL LIST OF FEDERATED CLUBS.

No. 40.—Aberdeen.	No. 39.—Glasgow—St. David's.
84.—Abington.	41. „ „ Dennistoun.
23.—Adelaide.	43. „ „ Northern.
20.—Airdrie.	47. „ „ St. Rollox.
2.—Alexandria.	49. „ „ Bridgeton.
6.—Alloa.	61. „ „ Glencairn.
82.—Arbroath.	63. „ „ Mossgiel.
19.—Auckland.	67. „ „ Carlton.
99.—Barlinnie.	68. „ „ Sandyford.
12.—Barrow-in-Furness.	70. „ „ St. Rollox Jolly
64.—Beith.	Beggars.
15.—Belfast.	74. „ „ Mauchline
30.—Blackburn.	Society.
95.—Bolton.	78. „ „ Ardgowan.
29.—Bolton Juniors.	83. „ „ Co-operative.
119.—Bonhill.	88. „ „ Caledonian.
76.—Brechin.	107. „ „ Hutchesont'n.
120.—Bristol.	109. „ „ Caledonia.
114.—Brodick.	117. „ „ Southern.
106.—Broxburn—Rosebery.	118. „ „ Albany.
4.—Callander.	59.—Gourock—Jolly Beggars.
110.—Cambuslang.	53.—Govan—Fairfield.
87.—Campsie.	116.—Greenloaning.
71.—Carlisle.	21.—Greenock.
102.—Carlisle—Border.	100.—Hamilton—Mossgiel.
81.—Carstairs Junction.	96.—Jedburgh.
11.—Chesterfield.	92.—Kilbowie.
51.—Chicago.	0.—Kilmarnock.
93.—Clydebank.	97.—Kilmarnock (Bellfield).
103.—Coalburn—Rosebery.	115.—Kippen.
79.—Corstorphine.	58.—Kirkcaldy.
42.—Crieff.	75.—Kirk.
66.—Crossgates.	98.—Lanark.
45.—Cumnock.	73.—Lenzie.
86.—Cumnock—The Winsome	18.—Liverpool.
62.—Cupar. [Willie.	1.—London.
35.—Dalry.	28.—Mauchline — The Jolly
55.—Derby.	Beggars.
37.—Dollar.	8.—Morpeth (dormant).
10.—Dumbarton.	101.—Motherwell.
52.—Dumfries—Mechanics.	56.—Muirkirk—Lapraik.
104.—Dumfries—Oak.	65.—Musselburgh.
112.—Dumfries—Howff.	32.—Newark.
14.—Dundee.	17.—Nottingham (dormant).
69.—Dunedin.	48.—Paisley.
80.—Dunoon (Cowal).	77.—Paisley—Gleniffer.
85.—Dunfermline—United.	72.—Partick.
5.—Earlston.	26.—Perth.
108.—East Calder.	54.—Perth—St. Johnstone.
22.—Edinburgh.	105.—Rutherglen.
111.—Edinburgh (South).	31.—San Francisco.
44.—Forfar.	91.—Shettleston.
90.—Garelochhead.	13.—St. Andrews.
3.—Glasgow—Tam o' Shanter.	50.—Stirling.
7. „ „ Thistle.	89.—Sunderland.
9. „ „ Royalty.	16.—Sydney.
24. „ „ Bank.	57.—Thornliebank.
27. „ „ Springburn.	94.—Uphall.
33. „ „ Haggis.	113.—Vale of Leven (Glencairn).
34. „ „ Carrick.	46.—Warwickshire.
36. „ „ Rosebery.	25.—Winnipeg.
38. „ „ Jolly Beggars.	60.—Wolverhampton.

D I R E C T O R Y

OF

BURNS CLUBS AND SCOTTISH SOCIETIES

ON THE

ROLL OF THE BURNS FEDERATION, 1900.

- No. 0. KILMARNOCK Burns Club. Instituted 1808. Federated 1885. President, J. Julian Cameron, M.A., Academy; Vice-President, Robert Wylie, Lavinia, London Road; Secretary and Treasurer, Thomas Amos, M.A., 40 St. Andrew's Street. Committee, Provost Mackay, J.P., Captain D. Sneddon, J.P., D. McNaught, J.P., Joseph Brockie, J.P., D. Murray, M.A., B.Sc., John Kerr, B.L., G. A. Innes, F.F.I.S., Rev. W. Dunnett, M.A., Rev. J. W. Armstrong, M.A., Geo. Dunlop, R. D. Tannahill, F.S.I., J. Julian Cameron, M.A., W. McMenan, B.A., Wm. Heron, J. B. Wilson, J.P., Col. Dickie, J. P. 150 members.
- No. 1. LONDON Burns Club. Instituted 1868. Federated 1885. President, Dr. Leslie Ogilvie, 46 Welbeck Street, W.; Vice-President, W. H. Pitman, C.C., 35 Aberdare Gardens, West Hampstead; Secretary and Treasurer, W. C. Daniels, 37 Chardmore Road, Stoke-Newington, N. 128 members.
- No. 2. ALEXANDRIA Burns Club. Instituted 1884. Federated 1885. President, John Sharpe, 9 Main Street, Renton; Vice-President, James McFarlane, Linnbrane Terrace, Alexandria; Secretary, Duncan Carswell, Linnbrane Terrace, Alexandria; Treasurer, David Walker, 109 Middleton Street, Alexandria. Committee, Donald Campbell, Hugh Howie, John McGown, Robert McGown, William Duncan, Jas. Murray. 30 members.
- No. 3. GLASGOW Tam o' Shanter Club. Instituted 1880. Federated 1885. President, David Milne, 124 Bothwell Street; Vice-President, Charles Marshall, 68 Bath Street; Secretary, G. L. Cumming, 1 Blythswood Drive; Committee, John Muir, Andrew Crawford, M. McKenzie, Samuel Palmer, Thomas Thomson, George H. Forrest, John Smith, James McKenzie, and ex-President G. S. Galt.
- No. 4. CALLANDER Burns Club. Instituted 1877. Federated 1885. President, William Russell; Secretary, James S. Anderson, Callander.
- No. 5. ERCILDOUNE Burns Club. Instituted 24th January, 1885. Federated 26th November, 1885. President, William Kerr, Earlston; Vice-Presidents, T. Murdison and A. Nichol, Earlston; Secretary and Treasurer, Archibald Black, Aitchison's Place, Earlston; Committee, Messrs. Grieve, Wallace, Bone, Aitchison, Cameron, Douglas, Stafford, Miles, Fox, Noble, Wight, Monroe, Blackadder, and Huggans. 100 members.

- No. 6. ALLOA Burns Club. Federated 1885. President, George B. M'Murtrie, Ochil Street; Vice-Presidents, Alexander Reid, John Simpson, and George Burton; Treasurer, William Bringan, Coalgate; Secretary, David Hughes, Mar Place, Alloa. 30 members.
- No. 7. GLASGOW Thistle Burns Club. Instituted 10th March, 1882. Federated 1885. President, James Mearchant, 136 Govan Street, S.S.; Vice-President, Alexander Rennie, 41 Cumberland Street, S.S.; Treasurer, A. Kerr, 24 Thistle Street, S.S.; Secretary, John Peters, 150 Main Street, Anderston; Committee, R. Crockhart, D. Douglas, D. Liddell, John Frame. Limited to 40 members.
- No. 8. MORPETH AND DISTRICT Burns Club (dormant). Last Secretary, John Dobson, Oldgate Street, Morpeth.
- No. 9. GLASGOW Royalty Burns Club. Instituted 1882. Federated 1886. President, James M'Culloch; Vice-President, George Murray; Secretary and Treasurer, Henry Rodie, 143 West Nile Street, Glasgow; Committee, John M'Guffie, James Symington, James M'Nicoll, W. C. Rodger, James Martin, Wellwood Rattray, R.S.A. 170 members.
- No. 10. DUMBARTON Burns Club. Instituted 1859. Federated 1886. President, Major Buchanan, Clarkhill; Senior Vice-President, Councillor Thomson, Huntingtower, Bonhill; Junior Vice-President, A. A. Cruikshanks, Round Riding Road; Secretary and Treasurer, James M'Gilchrist, Gasworks, Dumbarton; Committee, Provost M'Farlan, ex-Provost Garvie, Master of Works Kirk, Councillors Young and Dr. M'Lachlan, ex-Bailie Macleod, ex-Dean of Guild Allan, Andrew Watson, Walter Scott, William Mayer, Bailie Barlas, ex-Councillor Macphie. 36 members.
- No. 11. CHESTERFIELD Burns Society. President, Robert Howie, Ashgate Road; Vice-Presidents, D. S. Anderson, West Park; Dr. Goodfellow, Old Road, Brompton; Hon. Secretary, George Edward Drennan, 77 Salter Gate, Chesterfield; Derbyshire.
- No. 12. BARROW-IN-FURNESS Burns Club. Federated 1886. President, Samuel Boyle; Secretary, Alexander M'Naught, 4 Ramsden Square, Barrow-in-Furness.
- No. 13. ST. ANDREWS Burns Club. Instituted 1869. Federated 1886. President, James Leask, Esq., White Ha', St. Andrews; Vice-President, Rev. R. W. Wallace, Minister of St. Leonard's; Secretary, William Brown, 116 South Street, St. Andrews; Treasurer, Michael Power, St. Andrews; Committee, Dean of Guild Rusack, ex-Bailie Murray, Hon. Major James Gillespie, William Blyth, William Duncan, John Angus. 140 members.
- No. 14. DUNDEE Burns Club. Instituted 1860. Federated 1886. President, J. Binny; Vice-President, H. Ross; Secretary, Edward Peill, 36 Nethergate, Dundee; Treasurer and Librarian, E. Dobson, 127 Nethergate; Committee, D. Gove, J. Fowler, D. M'Mahon. Club Rooms, 36 Nethergate. 60 members.
- No. 15. BELFAST Burns Club. Instituted 1872. Federated 1886. President, W. H. Anderson, East Hillbrook, Holywood; Vice-President, Peter Galloway; Secretary and Treasurer, Barclay M'Conkey; Auditor, James Gemmell; Committee, A. M'Cowatt, J. Denvar, W. Campbell, J. L. Russell, J. Jenkins, A. E. M'Farlane. 64 members.
- No. 16. SYDNEY Burns Club. Instituted 1880. Federated 1886.

- President, Alex. Kethel, J.P.; Vice-Presidents, James Muir and Thomas Lamond; Treasurer, W. W. Bain; Secretary, W. Telfer, School of Arts, Pitt Street, Sydney, N.S.W. 400 members.
- No. 17. **NOTTINGHAM** Scottish Society Burns Club (dormant). Federated 1886. President, R. Hemingway; Vice-President, John Johnstone; Secretary, D. Stuart Hepburn, 9 Wellington Circus, Nottingham.
- No. 18. **LIVERPOOL** Burns Club. Instituted 1877. Federated 1886. President, Hugh M'Whinnie, 30 Hampstead Road, Elm Park, Liverpool; Vice-President, Andrew Morton, 48 Trinity Road, Bootle; Secretary and Treasurer, Alexander Smith, 104 Salisbury Road, Wavertree. 70 members.
- No. 19. **AUCKLAND** Burns Club and Literary Society. Instituted 1884. Federated 1886. President, James Stewart, C.E., Shortland Street, Auckland; Vice-Presidents, George Fowlds, James M'Farlane, A. Moncur; Treasurer, Charles Dunn, c/o Messrs. Brown, Barrett & Co.; Secretary, John Horne, Wellington Street; Committee, Alex. Wright, Arthur Dunn, William Moncur, Earnest Jones, William Stewart.
- No. 20. **AIRDRIE** Burns Club. Instituted 1885. Federated 1886. President, George S Rankin, Esq., The Laurels, Hamilton; Vice-President, James Hamilton; Secretary and Treasurer, R. C. Platt, 26 South Bridge Street, Airdrie. 55 members.
- No. 21. **GREENOCK** Burns Club. Instituted 1802. Federated 1885. Honorary President, Sir Thos. Sutherland, K.C.M.G., LL.D., M.P.; President, Robert Caird, Esplanade; Vice-Presidents, D. M'Innes, Charing Cross, Greenock, and Anderson Roger, Port-Glasgow; Treasurer, A. T. Anderson, 21 Newton Street; Secretaries, J. B. Morison, 55 Forsyth Street, and C. N. Morison, 12 Lyle Street; Librarian, J. M. Farquhar, 10 Ardgowan Square. Club room (always open), 36 Nicolson Street; Janitor, Alexander Stevens. 300 members.
- No. 22. **EDINBURGH** Burns Club. Instituted 1848. Federated 1886. President, C. Martin Hardie, R.S.A.; Vice-President, Treasurer Cranston; Secretary, George T. Clunie, C.A., 2 St. Andrew Square; Treasurer, J. A. Trevelyan Sturrock, S.S.C., 34 Castle Street; Chaplain, Rev. Dr. A. Wallace Williamson; Bard, Thomas N. Hepburn; Committee, Thomas Carmichael, S.S.C., G. W. Ralston, Advocate, William Robertson, S.S.C., Andrew Gordon, James Masterton, James Ford, W. Ivison Macadam, F.R.S.E., George A. Munro, S.S.C., Andrew Isles, Arch. Menzies, S.S.C., Robert Hogg, Walter J. Robertson, Advocate, Robert Mitchell, Alexander Anderson, Matthew W. Allison, R. A. Lindsay, S.S.C., James Ewart, J. R. Burgess, J. L. Ewing. 150 members.
- No. 23. **ADELAIDE** South Australian Caledonian Society. Instituted 1881. Federated 1886. Chief, John Wyles, J.P., Pirie Street, Adelaide; Chieftain, T. W. Fleming, Waymouth Street, Adelaide; Chieftain, Alex. Dowie, Rundle Street, Adelaide; Treasurer, D. W. Gray, Grenfell Street, Adelaide; Secretary, H. G. M'Kittrick; Society's Office Address, 70 Grenfell Street, Adelaide, S.A.; Hon. Auditors, D. Nicholson and A. Ronald Scott; Committee, D. W. Melvin, R. H. Crawford, Philip Tod, John Drummond, T. H. Smeaton, George Fowler Stewart, James Murray. Branches of the S.A. Caledonian Society established in Port Adelaide, Gawler, Mount Gambier, Port Augusta, Millicent, Port Pirie.

- No. 24. GLASGOW Bank Burns Club. Instituted 1844. Federated in 1886. President, William Bowie, 220 Buchanan Street; Vice-President, Robert Johnston, Spoutmouth; Treasurer, Alex. Gray, 97 Great Hamilton Street; Secretary, John Gentle, 116 Gallowgate, Glasgow. 150 members.
- No. 25. WINNIPEG St. Andrew's Society. Federated in 1886. Chief, W. A. Dunbar; Secretary, David Philip, Government Buildings, Winnipeg, Man. Rooms, Unity Hall, Hain Street.
- No. 26. PERTH Burns Club. Instituted 1873. Federated on 19th June, 1886. President, William Whitelaw, M.P., Huntingtower Park, by Perth; Vice-President, Dr. Holmes Morrison, Marshall Place; Treasurer, William Stevenson, Balhousie Villas; Secretary, James Harper, 68 St. John Street, Perth. Meet in Salutation Hotel, Perth. 80 members.
- No. 27. GLASGOW Springburn Burns Club. Federated 1886. President, Thos. D. Wilson, 4 Bellvue Terrace; Vice-President, Dr. W. A. Mason; Secretary, William M'Bain, Janefield Cottage, Springburn, Glasgow; Committee, John Flint, John Young, Alex. Forbes, Thomas Forsyth, Robert Kirkland, Wm. T. Muir. 37 members.
- No. 28. The JOLLY BEGGARS Burns Club, Mauchline.
- No. 29. BOLTON Junior Burns Club. Instituted 6th September, 1881. Federated 1886. President, Peter Nisbet; Vice-President, James Flockart; Secretary and Treasurer, Harry George, 32 Halstead Street, The Harregh, Bolton. 82 members.
- No. 30. BLACKBURN Burns Club. Instituted 1878. Federated 1886. President, W. Ferguson, Ainsworth Street; Vice-President and Treasurer, William M'Kie, Wellington Street; Secretary, Robert M'Kie, Victoria Street, Blackburn. 20 members.
- No. 31. SAN FRANCISCO Scottish Thistle Club. Instituted 18th March, 1882. Federated 1886. Royal Chief, W. A. Dawson, Hughes' Hotel; Chieftain, Andrew Ross, 1208A Howard Street; Treasurer, John Ross, 26 Eddy Street; Recorder, George W. Paterson, 801 Guerrero Street. 250 members.
- No. 32. NEWARK Caledonian Club. Federated in 1886. President, John Huggan; Treasurer, Paul Buchanan, corner of 16th Avenue and Bergen Street; Secretary, John Hogg, Caledonian Club, Newark, New Jersey, U.S.A.
- No. 33. GLASGOW Haggis Club. Instituted 1872. Federated 1886. President, William Thom; Vice-President, Archibald Armour; Secretary, R. J. Cameron, 22 St. Vincent Street; Treasurer, Thomas Macfarlane, 90 Regent Terrace; Committee, Office-bearers. 50 members (limited).
- No. 34. GLASGOW Carrick Burns Club. Instituted 25th January, 1859. Federated 15th January, 1887. President, D. Gordon; Treasurer, D. Norval; Secretary, William Morrison, 62 Glassford Street. Meet in 62 Glassford Street, Glasgow, every Saturday, excepting the months of July and August; 40 members.
- No. 35. DALRY Burns Club. Instituted 1826. Federated 1887. President, David Johnstone, Inspector of Schools; Vice-President, Robert Fulton, Writer; Secretary and Treasurer, Alexander Comrie, Accountant, Dalry, Ayrshire. This is the oldest known Burns Club with an unbroken record of its transactions to date. 30 members. The anniversary meeting is held on the Friday nearest 25th January.

- No. 36. GLASGOW Rosebery Burns Club. Instituted 1885. Federated 1887. Patron, Right Hon. the Earl of Rosebery; President, J. S. Jamieson, 344 Dumbarton Road, Partick; Vice-President, James Angus, 22 Ratho Terrace, Springburn; Treasurer, C. F. Macpherson, 4 Holmhead Place, Cathcart; Secretary, R. Murray Dunkop, 136 Wellington Street; Committee, James S. Fisher, W. M'Vean, P. M'Vey, John Smith, Hugh Sturdy, H. P. Bayne. Auditors, J. R. Colquhoun, Hugh Sturdy. 148 members.
- No. 37. DOLLAR Burns Club. Instituted 14th January, 1887. Federated 29th December, 1897. President, John Benson Green, Station Road; Vice-President, Charles Arrol, Castle Terrace; Treasurer, J. Fleming, Bloomfield; Secretary, John M'Gruther, Chapel Place, Dollar; Committee, Messrs. W. G. Cruickshank, J. B. Wyles, C. Kinloch, J. S. Henderson, D. Finlayson. 50 members.
- No. 38. GLASGOW "Jolly Beggars" Burns Club. Federated in 1888. Vice-President, David Caldwell; Secretary, Jas. Gillespie, jun., 80 Gloucester Street, Glasgow.
- No. 39. GLASGOW "St. David's" Burns Club. Instituted 1887. Federated in 1889. President, Henry Cowan; Secretary, Alex. Porteous, 5 March Street, Strathbungo, Glasgow. Meetings held at 163 Ingram Street, Glasgow.
- No. 40. ABERDEEN Burns Club. Instituted 1887. Federated in 1889. President, James M'Intosh, 50 Mushit Hall.
- No. 41. DENNISTOUN Burns Club. Instituted 1886. Federated in 1889. President, Thomas Baxter; Vice-President, W. Williamson; Secretary and Treasurer, John B. M'Intosh, 300 Duke Street. Club Room, Loudon Arms Hotel, Glasgow. 25 members.
- No. 42. CRIEFF Burns Club. Instituted 1889. Federated 1891. President, Thomas Edwards, Dalearn; Vice-President, Bailie Williamson; Secretary and Treasurer, William Pickard, Meadow Place, Crieff; Committee, Provost Finlayson, ex-Provost Macgregor, Charles E. Colville (Town Clerk), John Philips (*Herald* Office), S. Maitland Brown (teacher). 50 members.
- No. 43. GLASGOW Northern Burns Club. Federated in 1891. President, Peter R. MacArthur, 11 Randolph Place, Mount Florida; Vice-President, John S. Hunter, 33 West Princes Street; Treasurer, John Duncanson, 90 North Frederick Street; Secretary, James Weir, 216 New City Road; Committee, James M'Lay, Mr. Machie, C. Demangeat, William Reid, A. B. Mitchell, Alex. MacLaughlan, R. W. French. 80 members.
- No. 44. FORFAR Burns Club. Instituted 1890. Federated in 1891. President, John Ferguson, Allan Bank; Vice-President, George S. Nicholson; Treasurer, Andrew Rennie; Secretary, Henry Rae, 14 Montrose Road, Forfar. 150 members.
- No. 45. CUMNOCK Burns Club. Instituted 1887. Federated 1891. President, D. A. Adamson, Solicitor, Glaisnock Street; Vice-President, Bailie John Andrew, Glaisnock Street; Secretary and Treasurer, Matthew Brownlie, Mars' Hill, Cumnock; Committee, A. B. Todd, James Muir, W. J. King, John Samson, William Wallace, Robert Bird. 70 members.
- No. 46. WARWICKSHIRE Burns Club. Instituted 1888. Federated

- in 1891. Treasurer and Secretary, Robert Greenfield, F.R.H.S., Ranelagh Nursery, Leamington. 70 members.
- No. 47. GLASGOW ST. ROLLOX Burns Club. Instituted 1889. Federated 1891. President, Adam Paterson, 50 Glebe Street; Vice-President, John J. Black, 672 Alexandra Parade; Secretary, Robert J. Carruthers, 74 Alexandra Parade; Treasurer, Donald Crawford, 184 Castle Street; Committee, Stirling Miller, William Cameron, John Blackwood, George Chalmers, Arthur M'Cormack. 30 members.
- No. 48. PAISLEY Burns Club. Instituted 1805. Federated 1891. President, John Hodgart, Linnsburn, Renfrew Road; Vice-President, John Adam, Writer, 2 County Place; Secretary and Treasurer, James Edward Campbell, M.A., B.L., Writer, 3 County Place, Paisley. Limited by Constitution to 40 members.
- No. 49. BRIDGETON Burns Club. Instituted 1870. Federated 1891. President, Andrew Hoy; Vice-President, James Young; Secretary, William Cochran, Writer, 175 West George Street, Glasgow; Treasurer, William Campbell, 3 Dundas Street; Committee, Robert Scott, Rector Menzies, William Johnston, William Guthrie, James Murray, Daniel Duncan, William Rodger, William Freeland, and Dr. Greenhill. 300 members.
- No. 50. STIRLING Burns Club. Federated 1891. President, Councillor Buchanan, Spittal Street; Vice-Presidents, D. B. Morris, Snowdon Place, and John Craig, Laurel Hill; Secretary, Ridley Sandeman, 22 Forth Crescent; Treasurer, J. F. Oswald, Manse Crescent; Committee, Robert Whyte, Ronald Walker, R. B. Philip, A. Dun, A. Thomson, J. Sands, W. Cameron, Peter Hunter, J. E. Thurman. 60 members.
- No. 51. CHICAGO Caledonian Society. Instituted 1883. Federated 1892. Chief, Hugh Shirlaw; Chieftain, F. D. Tod; Secretary, Charles T. Spence, 3002 Wabash Avenue, Chicago; Treasurer, Augus M'Lean. Meetings held 1st and 3rd Thursdays in each month in Hall, 185 E. Madison Street, Chicago, Ill. 197 members.
- No. 52. DUMFRIES Mechanics' Burns Club. Instituted 1884. Federated 1892. President, D. K. Mackie, Friars' Vennel; Vice-President, W. Ritchie, High Street; Secretary and Treasurer, James Anderson, 55 St. Michael Street, Dumfries; Committee, Messrs. T. Ovens, G. Crichton, A. Fairley, J. M'Kinnell, T. W. Paterson, A. Cochrane, J. Kelly. 50 members. Club Room, Liver Inn, Nith Place. Meetings every Saturday evening and third Thursday each month.
- No. 53. GOVAN Fairfield Burns Club. Instituted 25th January, 1886. Federated 23rd September, 1892. President, Joseph Burns, 125 Renfrew Road; Vice-President, William Rankin, 21 White Street; Secretary, William Munro, 4 Hamilton Street; Treasurer, James Cunningham, 2 John Street; Committee, Hugh Marr, 37 White Street; James Wands, 40 Elderspark Street; George Sinclair, 56 Holm Street. 40 members.
- No. 54. ST. JOHNSTONE Burns Club, Perth. Instituted 1892. Federated 1892. President, Councillor Charles Wood, Brunswick Terrace; Vice-President, Alex. Paterson, County Place Hotel; Secretary and Treasurer, Thomas Macgregor, 15 Balhousie Street; Committee, James Martin, Wm. Angus, James Rutherford, James M'Intyre, Alexander Mulholland, George Young, John Kerr.

- No. 55. DERBY Burns Club. Instituted 25th January, 1891. Federated in 1893. President, W. H. Cunningham; Vice-Presidents, Dr. Brown and J. M'Donald; Joint-Secretaries, George M'Lauchlan, 49 Molineaux Street, and George Kelman; Treasurer, A. L. Cunningham, 54 Sadler Gate, Derby. 100 members.
- No. 56. MUIRKIRK Lapraik Burns Club. Instituted 1893. Federated 1893. President, Alexander Donald; Vice-President, Thomas Burns Marshall; Secretary, Hugh Cameron, Co-operative Buildings, Muirkirk; Treasurer, Andrew Pringle; Committee, Richard Cunningham, Thomas Weir, David Samson, James Samson, John M'Donald, James M'Lean. 48 members.
- No. 57. THORNLIBANK Burns Club. Instituted 25th January, 1891. Federated 13th February, 1893. President, A. M'Callum; Vice-President, M. Jamieson; Secretary, William Paterson, 10 Kennishead Road, Thornliebank; Treasurer, D. Marshall, Campsie Terrace; Committee, J. M'Allister, J. Ewing, D. Leggat, D. Jamieson, A. Strang, J. Whitelaw, J. C. Scobie, T. Purdon, J. Neilson, W. Muirhead, A. Jamieson, W. M'Farlane, A. Mathieson, R. Dalziel, J. Marshall. 120 members.
- No. 58. KIRKCALDY Burns Club. Federated in 1893. President, J. W. Duncan, Lady Helen Street, Kirkcaldy; Vice-President, Charles Robertson, 130 Links Street; Secretary and Treasurer, John A. Miller, 12 Quality Street, Kirkcaldy.
- No. 59. GOUROCK "Jolly Beggars" Burns Club. Instituted 1893. Federated 1894. President, William Wilson, Loudoun Place; Vice-President, James Shearer, 58 Kempock Street; Treasurer, D. B. Brown, Loudoun Place; Secretary, John Ogg, Loudoun Place, Gourrock; Committee, D. Malcolm, J. Ogg, Wm. Christie, E. M'Grath, Geo. Gray, Alex. M'Farlane. 90 members.
- No. 60. WOLVERHAMPTON Burns Club. Instituted 1891. Federated 1893. President, William M'Ilwraith; Vice-President, James Boswell; Secretary, James Killin, Beechgrove, Compton Road, Wolverhampton; Treasurer, John Cummings. 81 members.
- No. 61. GLASGOW Glencairn Burns Club. Instituted 1890. President, Robert Corbet, 2 Ardgowan Terrace; Vice-President, James Jamieson, 13 Commerce Street; Treasurer, W. F. Hutchison, 220 Paisley Road, West; Joint-Secretaries, James Laing, 218 Watt Street, and John M. Picken, 375 Paisley Road, Glasgow. Meet at 375 Paisley Road. 46 members (limited to 60).
- No. 62. CUPAR Burns Club. Instituted 1893. Federated 1893. President, H. T. Anstruther, M.P.; Vice-Presidents, T. M. Gray, J. E. Grosset; Secretary, Philip Sulley, F.S.A., Crossgate, Cupar; Treasurer, David Soutar, Duncan Institute, Cupar; Committee, George Innes (Chairman), Dr. Nasmyth, W. D. Patrick, J. M. Ramsay, J. Moore, D. F. Esplin, R. Reid, W. Joiner, T. Simpson, J. Mackie, J. Miller. 101 members.
- No. 63. GLASGOW Mossgiel Burns Club. Instituted 1893. President, J. M. Cowden; Vice-President, D. Anderson; Treasurer, R. Blair; Secretary, J. M. Blair, 186 Cumberland Street, S.S., Glasgow. 50 members.
- No. 64. BEITH Burns Club. Instituted 1892. Federated 1893. President, D. Lapraik Smith, Arranview; Vice-President, Dr. Stewart, Eglinton Street; Treasurer, John Short, Main Street;

Secretary, James S. Anderson, Craigwell, Beith ; Committee, John Howie, R. Paterson, A. M'Ewan, J. Crawford, R. Crawford, J. E. Hood, James Rankin, T. Smith, R. H. Sinclair. 42 members.

- No. 65. **MUSSELBURGH** Federated Burns Club. Federated 1894. President, Provost Whitelaw, Musselburgh ; Vice-President, Robert Millar, 12 Bridge Street ; Secretary, W. D. Husband, Elderslea, Levenhall, Musselburgh ; Treasurer, William Constable, Inveresk Terrace, Musselburgh ; Committee, Wm. Walker, T. A. Hogg, John Dobbie, John Young, John Lyall, T. C. Main, Robert Bisset, J. A. Macpherson, J. M'Donald. 200 members.
- No. 66. **CROSSGATES** Burns Club. Instituted 1889. Federated in 1894. Secretary, William Muir, Back Street, Crossgates. Meet in Crossgates Hotel 110 members.
- No. 67. **GLASGOW** Carlton Burns Club. Instituted 1894. Federated 1894. President, James G. Hendry ; Vice-President, Wm. Carr, M.B. ; Treasurer, Andrew Fergus, 147 Eglinton Street, S.S. ; Secretary, William Crawford, 70 Armadale St., Glasgow ; Committee, Thomas Cameron, Charles Masters, George Stark, Jos. H. Pearson, Robert Gibson, Jas. Hamilton, John Anderson, John F. Robertson, J. M. M'Connochie ; Director of Music, John Pryde ; Bard, Carl Volti ; Roll-keeper, Matt. F. Hill. 100 members.
- No. 68. **GLASGOW** Sandyford Burns Club. Instituted 1893. Federated 1894. President, John Macleish, J.P. ; Vice-President, Donald Mackenzie ; Treasurer, George Paterson ; Secretary, Robert S. Brown, 121 St. Vincent Street, Glasgow. 200 members.
- No. 69. **DUNEDIN** Burns Club. Federated in 1894. President, Dr. W. M. Stenhouse ; Vice-Presidents, John B. Thomson and James Muir ; Treasurer, John Scott ; Secretary, William Brown. 400 members. Meetings held on the third Wednesday of every month in the Choral Hall, Dunedin, and on the 25th January, annually. The largest hall in Dunedin is filled to overflowing.
- No. 70. **GLASGOW** St. Rollox "Jolly Beggars" Burns Club. Instituted 1893. President, William Eyre, 77 Taylor Street ; Vice-President, William M'Kay, 101 Castle Street ; Treasurer, John Docherty, 21 St. Mungo Street ; Secretary, Matthew Ferguson, 64 St. James' Road, Glasgow.
- No. 71. **CARLISLE** Burns Club. Instituted 25th January, 1889. Federated 1895. President, James A. Wheatley, J.P., 8 Portland Square, Carlisle ; Vice-Presidents, Dr. Bird, 8 Brunswick Street ; G. White, 8 Botchergate ; Wm. Mather, 31 Chiswick Street ; David Burns, Stanwise, Carlisle ; W. D. Todd, 7 English Street ; Secretary and Treasurer, J. Jardine, 20 Broad Street, Carlisle ; Committee, Messrs. Bowman, Malcolm, R. Todd, Muir, Porteous, Meldrum, Findlay, Welsh, Tinnerwood, Buckle. 100 members.
- No. 72. **PARTICK** Burns Club. Instituted 1885. Federated 1895. President, George H. G. Buchanan, 15 University Garden Terrace ; Vice-Presidents, J. C. Tyre, Rannoch Villa, Park Grove, and Provost Wood, Woodlands, Partickhill ; Secretary and Treasurer, William Scott Wylie, 149 St. Vincent Street, Glasgow ; Committee, Matthew White, Captain James Watson, William M'Allister, A. H. Ewing, James D. Boyack, John Scotland, James Orr, Robert Young, Councillor Sorley, William Kennedy, Major George Stout. 113 members.

- No. 73. **LENZIE Burns Club.** Instituted 1894. Federated 11th January, 1896. President, William Douglas; Vice-President, Rev. William Brownlie; Secretary and Treasurer, James Moir, The Nenk, Lenzie; Committee, William Gibson, A. R. Whyte, James Cameron, Dr. Smith, James Fraser, J. W. Pettigrew. 37 members.
- No. 74. **GLASGOW-MAUCHLINE Society.** Instituted 1888. Federated 1895. Hon. President, James Baird Thorneycroft of Hillhouse; President, Thomas Killin, 168 West George Street, Glasgow; Vice-President, A. G. Alexander, Westfield, Mauchline; Treasurer, Thomas Killin, 168 West George Street, Glasgow; Secretary, William Campbell, 96 Buchanan Street, Glasgow. 60 members.
- No. 75. **KIRN Burns Club.** Instituted 25th January, 1892. Federated 10th February, 1896. President, William Disselduff, Esq., Tennyson Villa, Argyll Road, Dunoon; Vice-President, James Drummond, Willow Bank, Kirn; Secretary, John T. Johnston, Auld House, Kirn; Treasurer, John Kesson, Adelaide Cottage, Kirn; Committee, A. J. M. Bennett, John Mackenzie, James Reid, Walter Morrison, James Muirhead; Auditors, John Mitchell, Alexander Morris.
- No. 76. **BRECHIN Burns Club.** Instituted January, 1894. Federated in 1896. Hon. Presidents, D. H. Edwards and Provost Scott; President, W. J. W. Cameron, Clerk Street; Vice-President, John S. Baxter, St. Mary Street; Treasurer, A. J. Dakers, High Street; Secretary, Edward W. Mowat, 1 St. Ninian's Square; Committee, David Joe, William Davidson, James Bruce, James Lamond, Charles Bowman. 230 members.
- No. 77. **PAISLEY-GLENIFFER Burns Club.** Federated in 1896. President, J. Wallace, Braehead; Vice-President, Councillor Pollock, Garthland House; Treasurer, William Bell, Newhall Villas, Glenfield; Secretary, Alex. R. Pollock, 12 Garthland Street, Paisley.
- No. 78. **GLASGOW-ARDGOWAN Burns Club.** Instituted 8th March, 1893. Federated 1896. President, William King, c/o A. Mair, 40 Bridge Street; Vice-President, Alex. Mitchell, 14 Pollokshaws Road; Treasurer, John M'Auslan, 126 Crookston Street, S.S.; Secretary, John Fairley, 160 Cathcart Street, Kingston, Glasgow; Committee, J. Brown, T. Danks, R. D. Clugston, D. J. White, James Adams.
- No. 79. **CORSTORPHINE Burns Club.** Instituted 1887. Federated 1896. President, David B. Geekie; Vice-President, Rev. James Fergusson; Secretary and Treasurer, William R. Murray, Inglewood, Corstorphine; Committee, A. Shoolbread, R. N., James Matthew, D. J. Younger, James E. Cowan, William McKinnon, Peter W. Leslie, David P. Laird, Hugh Paterson. 95 members.
- No. 80. **DUNOON-COWAL Burns Club.** Instituted 2nd March, 1896. President, John Reid Young, Garail; Vice-President, Commissioner Crosbie, Hillfoot Street; Treasurer, William Munn, Argyle Street; Secretary, Walter Grieve, James Place, Dunoon. 224 members.
- No. 81. **CARSTAIRS JUNCTION Burns Club.** Instituted 27th May, 1896. Federated 1896. Hon. President, James Hozier; President, John Cowper; Vice-President, George Martin; Bard, Alexander Blake; Treasurer, James Shaw; Secretary, William Neill, Burnside Cottages, Carstairs Junction; Committee, Thomas Robertson, Andrew Weir, David Ferguson,

James Thomson, William Ramage, William Scott, James Buist, Alexander Blake, George Martin. 58 members.

- No. 82. ARBROATH Burns Club. Instituted 1888. Federated 1896. President, James B. Salmond, Editor of *Arbroath Herald*; *ex officio* Hon. Vice-Presidents, Right Hon. John Morley, M.P.; Hon. Charles Maule Ramsay, Brechin Castle; Captain Sinclair, M.P.; Provost Grant, Arbroath; Hon. Fred. J. Bruce, of Seaton; Colonel Auchterloney, of The Guynd; Charles W. Cossar, Seaforth; Fitzroy C. Fletcher, of Letham Grange; John Tullis, Glasgow; Alex. Gordon, of Ashludie; W. K. Macdonald, Town Clerk, Arbroath; Charles W. Corsar, Seaforth, Arbroath; Vice-President, John Russell, M.D., Hill Terrace, Arbroath; Treasurer, D. W. Fairweather, 2 Addison Place; Secretary, George R. Donald, solicitor, 93 High Street, Arbroath; Committee, George R. Thomson, Norman M'Bain, David Littlejohn, James Jack, C. V. Myles, A. D. Lowson, R. S. Carlow, Charles Wilson, Adam Oliver, ex-Bailie John Herald, John R. W. Clark, David Dundas. 40 members.
- No. 83. GLASGOW Co-operative Burns Club. Instituted 1896. Federated 1896. President, Councillor J. Jeffrey Hunter, 139 St. Vincent Street; Vice-President, J. C. Macgregor, 15 Iona Place, Mount Florida; Secretary, Robert Reyburn, 9 Gallowgate, Glasgow; Treasurer, Thomas Craig, 224 Baltic Street, Bridgeton, Glasgow; Committee, Councillor J. Shaw-Maxwell, Archd. Norval (Glasgow), James Deans, Adam Calderwood (Kilmarnock), John M'Ewan, William Galbraith, (Govan), James Ritchie (Glasgow). 80 members.
- No. 84. ABINGTON Burns Club. Instituted 1886. Federated 1896. President, James French, J.P., Netherton, Crawfordjohn, Abington; Vice-President, John Morton, J.P., Nether Abington; Secretary, Robert Colthart, Arbory Villa, Abington; Treasurer, Thomas Smail, Commercial Bank, Abington. 88 members.
- No. 85. DUNFERMLINE United Burns Club. Federated 1896. President, Thomas Jackson; Secretary, Wm. Fraser, Free Abbey School, Dunfermline. 24 members.
- No. 86. CUMNOCK "Winsome Willie" Burns Club. Instituted 1856. Federated 1896. President, James Howat; Vice-President, Robert Hyslop; Secretary, A. Harrison Kirkland; Treasurer, Hugh Brown; Committee, A. Hart, W. Hyslop, James Stewart, James Gordon, Hugh Fleming, Walter M'Crindle, Robert Eccles, Robert Smith, W. M'Call, John Young, D. Clark, S. Fleming. 50 members.
- No. 87. CAMPSIE Burns Club. Instituted 1890. Federated 1896. Hon. President, Colonel C. M. King; President, James Simpson, Service Street, Lennoxtown; Vice-President, James Y. Allen, Union Place, Lennoxtown; Hon. Secretary, William R. Richmond; Secretary and Treasurer, James Orr Robertson, Main Street, Lennoxtown; Committee, George Miller, Robert Downie, J. H. Balfour, W. M. Smith, A. Hosie, J. Gray, J. Ewing. 30 members.
- No. 88. CALEDONIAN Burns Club. Instituted 1896. Federated 1897. President, Thomson Higgins; Vice-President, John M'Garry, senior; Secretary, James Macalister, 541 Duke Street, Glasgow; Treasurer, George Phillips; Committee, J. M'Garry, junior, A. Russell, Colin Campbell, J. Dunn, Charles Campbell. 42 members.

- No. 89. **SUNDERLAND Burns Club.** Instituted 1897. Federated 1897. Hon. President, Ald. W. Burns, J.P.; Hon. Vice-Presidents, Wm. Allan, M.P., Dr. James Waterston, J.P., Professor Oliver, Dr. D. Kidpath, John Cameron, Durward Lely; Past Presidents W. H. Turner, Robert Falconer, George Mackay; President, R. C. Lyness; Vice-President, Capt. J. B. Leask; Treasurer, W. H. Turner; Secretary, M. Neilson, 11 Dundas Street; Committee, H. MacColl, James Donald, J. R. Johnston, George Mackay, Robert Falconer; Trustees, Ald. W. Burns, J.P., George Mackay; Auditor, A. Cameron.
- No. 90. **GARELOCHHEAD Burns Club.** Instituted 18th November, 1895. Federated 1897. President, Geo. C. Bennett; Vice-President, Parlan M'Farlan; Secretary and Treasurer, John Currie, Station House, Garelochhead; Committee, Thos. Stobo, D. M'Kichan, J. Connor, Holm, Saunders, Maitland, Brough. 60 members (limited to that number).
- No. 91. **SHETTLESTON Burns Club.** Instituted 1896. Federated 1897. Patrons, Rev. William Nelson, T. N. Armstrong, Esq.; President, Dr. J. J. S. Anderson; Vice-President, Walter J. Grant, Esq.; Secretary, James Mair, 106 Eastmuir Street, Shettleston; Treasurer, Hugh Y. Reid, 13 Victoria Buildings, Shettleston; Directors, James Neilson, Robert Grant, A. Watt, Stewart Aitchison, David Gebbie, John Donnelly, Robert Weir; Auditors, Alexander Watt and Thomas Hogg; Trustees, W. J. Grant and John Donnelly.
- No. 92. **KILBOWIE "Jolly Beggars" Burns Club.** Instituted 10th August, 1897. Federated 26th August, 1897. Hon. Presidents, Hugh Tennant and Dr. J. S. Robertson; President, Alex. Martin, 12 Gordon Street, Clydebank; Vice-President, John Brock, Dalnotter Terrace, Old Kilpatrick; Chairman, Gavin Johnstone; Treasurer, Alex. M'Donald, 15 Janetta Terrace, Radnor Park; Secretary, Leonard Trew, 9 Gladstone Terrace, Radnor Park, Dalmuir; Committee, A. Morrison, C. Abbot, P. Candlin, John Brown, Thos. M'Intosh, Wm. M'Donald, Dan. M'Lean; Pipers, A. Green and D. Gray. 100 members.
- No. 93. **CLYDEBANK Burns Club.** Federated 1897. President, William Butchart, 6 Cameron Street, Clydebank; Secretary, John Murphy, c/o James M'Haffy, 2 Kilbowie Gardens, Clydebank.
- No. 94. **UPHALL "Tam o' Shanter" Burns Club.** Instituted 1895. Federated 1897. President, A. Balloch, Kirkfield Bank, Broxburn; Vice-President, John Kerr, jun., Dechmont; Secretary, James Gilchrist, 107 Pumpherston, Midlothian; Treasurer, John Brodie, Uphall Inn; Committee, A. Mutter, J. B. Jack, D. B. Jack, J. Russell, A. Cook, J. Drysdale, W. Brown, G. Ford. Limited to 60 members.
- No. 95. **BOLTON Burns Club.** Instituted 6th September, 1881. Federated 1897. President, George P. Roberston, 9 Chorley, New Road; Vice-President, John Macfie, Ridgmont, Park Road; Secretary and Treasurer, Charles E. M'Nabb, 26 Hr. Bridge Street, Bolton; Committee, Rev. Dr. Johnstone, John Watson, Wm. M'Nabb, P. Halliday, George Guthrie, J. Boyd, J. Graham, J. Dickinson, George Begg; Auditors, Dr. Holton and J. Morris. 82 members.
- No. 96. **JEDBURGH Burns Club.** Instituted 1869. Federated 1897. President, J. K. Young, F.E.I.S., Sessional School House;

- Vice-President, William Hood ; Secretary and Treasurer, P. Telfer, 58 Castlegate, Jedburgh ; Committee, R. Waldie, J. Wight, R. Haliday, A. R. Telfer, George Aitken, William Swanston, L. G. M'Donald, James Cree, John Oliver, Andrew Oliver. 45 members.
- No. 97. **KILMARNOCK** Bellfield Burns Club. Instituted 1895. Federated 1897. President, John Anderson, Robertson Place ; Vice-President, George Richmond, Paxton Street ; Secretary and Treasurer, James Carson, 2 St. Andrew's Lane ; Committee, Thomas Rarity, Gilmour Street ; John Hutchison, Wood's Buildings, Low Glencairn Street ; Alexander Dunlop, Picken Street, Riccarton ; Daniel Picken, Welbeck Street. 30 members.
- No. 98. **LANARK** Burns Club. Federated 1898. President, ex-Provost Thomas Watson, Churchill ; Chairman, ex-Bailie Sandilands ; Treasurer, James Swan, Clydesdale Bank ; Secretary, Robert M'Keane, 17 High Street.
- No. 99. **GLASGOW** Barlinnie Burns Club. Instituted 25th January, 1893. Federated 20th January, 1898. President, J. M. Thom, M.B., C.M., D.Ph., Park View, Barlinnie ; Vice-President, John Dean, Barlinnie ; Secretary, John S. Robertson, Barlinnie ; Treasurer, Charles Brown, Barlinnie ; Committee, John Bowie, James Stewart, David Welch. 60 members.
- No. 100. **HAMILTON** Mossiel Burns Club. Instituted 1892. Federated 1898. President, Thomas Clark ; Vice-President, William Hamilton ; Secretary, Archibald Clark, jun., Ardenlee, Portland Park ; Treasurer, William Maxwell ; Committee, William Smith, John Campbell, William Hastings, Thomas Fisher, John G. Johnston. Meets in the County Hotel, first Tuesday of every month. 40 members (limited).
- No. 101. **MOTHERWELL** Workmen's Burns Club. Instituted 1897. Federated 1898. Hon. President, A. R. Miller, Esq., J.P. ; President, Bailie King ; Vice-Presidents, Bailie Park, Thomas Miller, Esq., John Hamilton, Esq., and Sergt.-Major Quirck ; Treasurer, John King, 128 Muir Street ; Secretary, George Waugh, 73 Glencairn Street, Motherwell ; Committee, James M'Lellan, Alexander Miller, Robert Gray, James Baillie, Thomas Stirrat, Andrew M'Lellan, Robert M'Kay. 40 members.
- No. 102. **CARLISLE** Border Burns Club. Instituted 15th June, 1898. Federated 16th November 1898. President, David Murray, Esq. ; Vice-Presidents, W. H. Hoodless, W. M'Arthur, Robert Thom, Robert Wilson ; Secretary and Treasurer, Andrew Raffel, 36 London Road, Carlisle ; Committee, A. Tait, jun., P. J. Paterson, James Tait, Robert Dalton, John Waters, John Broach, Robert Ridley, T.K. Smith, W. Adams, R. Carruthers, Dougall Gaw. 105 members.
- No. 103. **COALBURN** Rosebery Burns Club. Instituted 1st December, 1895. Federated 1st August, 1898. President, John H. Odger, 9 Tinto View Terrace, Coalburn ; Vice-President, J. J. Paterson, 613 Cathcart Road, Glasgow ; Secretary, John Woodburn, Coalburn Inn, Coalburn ; Treasurer, John Waters, Holme Cottage, Coalburn ; Committee, Thomas White, James Walker, Alexander M'Innes, Alexander Hamilton, David Simpson, William Bain. 50 members.
- No. 104. **DUMFRIES** Oak Burns Club. Instituted 1894. Federated 1898. President, Robert Ritchie, Swan's Vennel, Dumfries ;

- Vice-President, David Jackson, Mill Brae Terrace, Maxwelltown; Secretary and Treasurer, John Connell, Crombie Terrace, Dumfries; Committee, D. W. Kerr, Thos. M'Ardle, Thomas Haining, sen., David Pollock, Thomas Haining, jun., Alex. Hanby, Niel Sharp. 40 members.
- No. 105. RUTHERGLEN "Cronic" Burns Club. Instituted 30th October, 1896. Federated 13th December, 1898. President, David M'Quaker, jun., 816 Rutherglen Road, S.S.; Vice-President, James Aitken, 73 Chapel Street, Rutherglen; Secretary, William Stewart, 24 West Muir Place, Rutherglen; Treasurer, William Morrison, 2 Burnhill Street, Rutherglen; Committee, David M'Quaker, sen., Andrew Lee, Alexander Johnston, Thomas Cockburn, Robert Russell, John Caughie. 35 members.
- No. 106. BRONBURN Rosebery Burns Club. Instituted 7th December, 1898. Federated 19th December, 1898. President, Thomas Lamb, Kirkhill Road; Vice-President, William Pagan, Bridge Place; Treasurer, James J. Sharp, Clifton Arms, Broxburn; Secretary, Joseph Miller, Ashfield Buildings, Uphall; Committee, Drummond Young, Peter Anderson, James Watmore, James Sharp, Robert Leckie, Malcolm Paterson, James Lamb, Adam Scott, John Rollo, William Shearer, Robert Harris, James Charleston. 40 members.
- No. 107. GLASGOW Hutchesontown Burns Club. Instituted 1898. Federated 1898. President, Andrew Stewart, 570 Rutherglen Road; Vice-President, Charles Taylor; Treasurer, Stewart D. Nisbet; Secretary, Alex. M'Whirr, 12 Wolseley Street; Committee, Wm. Whyte, Jr., Alex. M. Gardner, Neil M'Vean, Alfred Wright, and Wm. Papple.
- No. 108. EAST CALDER AND DISTRICT "Jolly Beggars" Burns Club. Federated 17th January, 1899. President, William Young, East Calder; Vice-President, James Miller; Treasurer, John Reid; Secretary, Sam. Hislop, Mid Calder; Club Room, Grapes Inn, East Calder.
- No. 109. CALEDONIA Burns Club, Glasgow. Federated 24th March, 1899. President, W. A. M'Killop, 2 Albert Mansions, Crosshill; Secretary, William Paterson, 122 Saltmarket.
- No. 110. CAMBUSLANG Burns Club. Federated 25th May, 1899. President, Thomas Brown, Mansion Street, Cambuslang; Vice-President, George Johnston; Secretary, Andrew D. Strachan, 4 Morriston Gds., Cambuslang.
- No. 111. SOUTH EDINBURGH Burns Club. Federated 26th July, 1899. President, Andrew Macpherson, 1 Rankeillor Street; Vice-President, M'Gregor Henderson, 17 Gladstone Terrace; Secretary, James Tellord, 8 West Newington Place.
- No. 112. DUMFRIES Burns Howff Club. Instituted 1888. Federated 1899. Hon. President, T. Robertson; President, S. Dickson; Vice-President, George Bell; Treasurer, J. Maxwell, jun., English Street; Secretary, John Connor, 73 Queen Street; Committee, A. Davidson, L. Hutchieson, W. M'Kay, R. H. Wilson, J. Grierson, J. L. Armstrong.
- No. 113. VALE OF LEVEN "Glencairn." Instituted 1898. Federated 1899. President, Hugh M'Vean, Main Street, Bonhill; Vice-President, Robert Mossman, Thomas Street, Alexandria; Secretary, Alexander Campbell, 15 George Street, Bonhill; Treasurer, Wm. Smith, 265 Main Street, Bonhill; Committee, John M'Pherson, Daniel M'Millan, Peter M'Farlane, Daniel M'Innes. 28 members.

- No. 114. **BRODICK Burns Club.** Federated 9th January, 1900. President, Robert Currie, Rosaburn, Brodick; Vice-President, Adolph Ribbeck, Corra Linn, Brodick; Secretary and Treasurer, Hugh Miller Reid, Schoolhouse, Brodick; Committee, John Gordon, Fergus Ferguson, Duncan M'M. Langlands, John M'Bride, James M'Allister, John Stewart.
- No. 115. **KIPPEN AND DISTRICT Burns Club.** Instituted 1896. Federated 1900. Hon. President, John Monteath, Esq., W.S., Wright Park; President, Robert Jackson, Boquhan Mains; Vice-President, John Montgomery Buchlyvie; Secretary and Treasurer, William Chrystal, Oxhill House; Committee, Alexander Scouler, Middlekerse; Thomas Syme, Strathview; Samuel Thomson, Pointend; Andrew Main, Strewiebank; David Young, Claylands; Thomas Inglis, The Grove; Kenneth M. Ronald, Burnside; Duncan Buchanan, Forth Vineyards; J. M. Syme, Arngomery; Alexander Trotter, Redgatehill. Give gold and silver medals and £3 yearly in prizes in reciting and singing for school children. Meet monthly. 50 members.
- No. 116. **GREENLOANING Burns Club.** Instituted 1892. Federated 1900. Hon. President, R. B. Galbraith, 2 Clayton Terrace, Dennistoun, Glasgow; President, Thomas Stewart, Greenloaning Braes; Secretary and Treasurer, James Bayne, Ashfield Cottages, by Dunblane.
- No. 117. **GLASGOW Southern Burns Club.** Federated 1900. President, John M'Laren, 62 Cathkin View Terrace, Govanhill; Vice-President, Ronald Lockhart, 9 Abbotsford Place; Secretary, G. Walker, 175 Hospital Street; Treasurer, D. Frew, 177 Snowdown Street.
- No. 118. **GLASGOW Albany Burns Club.** Federated 1900. President, Robert Goodall, 28 Grafton Street; Vice-President, James Raeside, 36 Grafton Street; Secretary, John Brown, 28 Grafton Street.
- No. 119. **BONHILL Burns Club.** Federated 1900. President, John Eadie, 9 Dillichip Terrace, Bonhill; Vice-President, John M'Pherson; Treasurer, Malcolm M'Naught, Dillichip Terrace; Secretary, George Colquhoun, 272 Main Street, Bonhill; Committee, Donald Campbell, William Ferguson, and Steven Gilder.
- No. 120. **BRISTOL Caledonian Society.** Federated 1900. President, John Boyd, Pritchard Street, St. Paul, Bristol; Secretary, A. K. Simpson, 11 Small Street, Bristol; Committee, James Young, M.D., James Lyall, Peter Morrison, J. Turnbull, T. Johnston.

1900 REGISTER OF BURNS CLUBS

AND OTHER

SCOTTISH SOCIETIES

NOT ON THE ROLL OF THE FEDERATION.

- ALBANY (U.S.A.) Caledonian Club. Instituted 1874. Secretary, James H. Hendrie. 90 members.
- ASHINGTON Burns Club. Secretary, Alex. Duncanson, Ashington, Morpeth.
- AYR Burns Club. Hon. Secretary, George Bain, Smith's Cottage, Ayr.
- BALERNO Burns Club. Instituted 1881. Secretary, John Fairbairn, Balerno. 30 members.
- BARRHEAD "Tam o' Shanter" Club. Secretary, John M'Whirter, Gateside, Barrhead.
- BATHURST (N.S.W.) Burns Club. Secretary, William Ferrier, Piper Street.
- BATTLE CREEK (Mich.), Clan Macdonald. Secretary, Frank Reid, 34 Irving Street, Battle Creek, Mich., U.S.A.
- BAY CITY (Mich.) Clan Forbes. Secretary, George E. Smith, 509 Eleventh Street.
- BAY CITY (Mich.), St. Andrew's Society. Secretary, G. A. Wilson, Bay City, Mich., U.S.A.
- BEDLINGTON and District Burns Club. Secretary, John Tate, Bedlington Iron Works, Northumberland.
- BELFAST Benevolent Society of St. Andrew. Instituted 1867. Secretary, John Boyd, 2 Corporation Street. 140 members.
- BELLSHILL Burns Club. Secretary, John Murdoch, Commercial Place, Bellshill.
- BERWICK-ON-TWEED Burns Club. Instituted 30th November, 1894. Secretaries, S. E. Simpson, West Street, and James Irvine, Knowehed, Tweedmouth, Berwick-on-Tweed.
- BRANTFORD (U.S.A.) Burns Club. Secretary, Joe J. Inglis, jun., Brantford, America.
- CALEDONIAN Society of Homestead, Pa. Instituted 1894. Secretary, William Thomson, Box 18, Homestead, Pa. 70 members.
- CAMBUSLANG Burns Club. Secretary, A. D. Strachan, 4 Morrison Gardens, Cambuslang.
- CARDIFF Burns Club. Instituted 1891. Secretary, G. Mitchell, 24 Edwards Terrace. 40 members.
- CLAN CAMERON (No. 7) O.S.C. Instituted 25th September, 1893. Secretary, Wm. Forsyth, 293 Douglas Avenue, Providence; Financial Secretary, J. B. Craig, 268 Sayels Avenue, Providence. 50 members.
- CLAN FRASER, Canada (No. 11) Order of Scottish Clans. Instituted 1884. Secretary, John Birtwell, 9 Lockbridge Street, Pawtucket. 90 members.

- CLAN MACKENZIE, St. John, Canada (No. 96) Order of Scottish Clans. Instituted 1891. Secretary, Joseph A. Murdoch, 23 Carmarthen Street. 80 members.
- CLAN MACKINLAY Association. Instituted 1893, at Chicago, Ills. Secretary, Main B. M'Kinlay, Paris, Ills.
- COATBRIDGE Burns Club. Secretary and Treasurer, James Milne Boyd, writer, Coatbridge. 70 members.
- COWPEN, The Sydney Burns Club. Secretary, John Harrison, Kitty Brewster, Cowpen, Northumberland.
- CRAIGNEUK Burns Club. Secretary, William M'Millan, 3 Shieldmuir, Motherwell.
- DENNY Burns Club. Instituted 1895. Secretary, James Scott, Bank View, Denny. 46 members.
- DETROIT (Mich.) Clan Cameron. Secretary, A. W. M'Nair, 12 Woodware Avenue.
- DOUGLAS Burns Club. Secretary, G. Torrance, North Quay, Douglas, Isle of Man.
- DUBLIN St. Andrew's Society. Secretary, J. C. Anderson, 37 College Green, Dublin.
- DUMFRIES Burns Club. Secretary, H. S. Gordon, Solicitor, Mount Brae, Dumfries.
- DUMFRIES "Wale of Good Fellows" Club. Secretary, Robert Bower, 4 Ramsay Place, Dumfries.
- DUNOON Haggis Club. Instituted 1896. Secretary, Archibald Ferguson, Church Street, Dunoon. 88 members.
- DUNS Burns Club. Instituted 1889. Secretary and Treasurer, John M'K. M'David, Schoolhouse, Gavinton, Duns. 60 members.
- EDINBURGH Ninety Burns Club. Instituted 1890. Secretary, John A. Clues, 10 Dublin Street.
- EDINBURGH (Portsburgh) Burns Club. Instituted 1894. Treasurer and Secretary, James M. Sibbald, 13 Calton Hill. 30 members.
- FORT WAYNE (Ind.) Caledonian Society. Secretary, William Lawson, Fort Wayne, Ind., U.S.A.
- GIRVAN, The Carrick Burns Club. Secretary, Andrew Robertson, The M'Kechie Institute, Girvan.
- GLENCAIRN CAMP (No. 139) Sons of Scotland. Instituted 1894. Secretary, James Watson, Sonya.
- GLENPATRICK Burns Club. Secretary, John Carson, 6 High Street, Johnstone.
- GOREBRIDGE Burns Club. Instituted 1896. Secretary and Treasurer, W. M. Forrester, Gorebridge. 62 members.
- HAMILTON Burns Club. Instituted 1877. Secretary, T. A. Robertson, Quarry Street, Hamilton. 120 members.
- HAMILTON "Glencairn" Burns Club. Secretary, Gavin C. Prentice, 28 Woodside Walk.
- HAMILTON Junior Burns Club. Instituted 1886. Secretary, William Wilson, 56 Miller Street, Hamilton.
- HAMILTON Original Burns Club. Secretary, James Eglinton, 32 Hope Street.
- HAMILTON (Ont.) Clan M'Kenzie Club. Secretary, James M'Kenzie, 202 Fay Street, South.
- HAWICK Burns Club. Instituted 2nd March, 1878. Secretary, James M'Cartney, 16 Trinity Street, Hawick. 260 members.

- HULL Burns Club. Hon. Secretaries, W. C. Carle, York Union Bank, Limited, and W. D. Davis. 22 St. Luke's Street, Hull. 250 members.
- ILLINOIS Clan Macgregor (No. 66) O.S.C. Instituted 1890. Secretary, John Hall, 1202 South Vermillion Street. 52 members
- INNERLEITHEN Burns Club. Instituted 1884. Treasurer and Secretary, James Mitchell, Hall Street, Innerleithen. 37 members.
- IRVINE Burns Club. Instituted 1826. Secretary, James Dickie, Solicitor, Irvine. 82 members.
- LADIES' SCOTTISH CLUB of Rochester, N.Y. Secretary, Katharine Ross, 74 East Avenue. 50 members.
- LEITH Burns Club. Secretary, William Wilson, 21 Panmure Place, Edinburgh.
- LINLITHGOW Burns Club. Secretary, John Patrick Hardy, 34 Kelvin-side Gardens, Glasgow.
- LONDON (Ont.) Clan Fraser. Secretary, John G. Jones, 241 Queen's Avenue.
- MANCHESTER and Salford Caledonian Association. Secretary, Duncan MacLean, 4 Longford Place, Victoria Park, Manchester. 260 members.
- MELROSE Burns Club. Instituted 1887. Treasurer and Secretary, Thomas H. Smart, St. Dunstan's Place, Melrose.
- MELROSE ABBEY CAMP Sons of Scotland. Instituted 1892. Secretary, R. L. Innes, Sirncoe.
- MILNGAVIE Burns Club. Instituted 1886. Secretary, Wm. M'Kenzie, 83 Hall Place, Milngavie.
- MILWAUKEE (Wis.) St. Andrew's Society. Secretary, Robert P. Fairbairn, Milwaukee, Wis., U.S.A.
- MONTREAL Clan MacLennan. Secretary, George G. Barry, 40 Inspector Street.
- NEWBURGH Burns Club. Instituted 1890. Secretary and Treasurer, Peter Anderson, Commercial Bank, Newburgh. 36 members.
- NEWCASTLE AND TYNESIDE Burns Club. Secretary, P. Bell, 7 Holly Avenue, West. 200 members.
- OBAN Burns Club. Instituted 1889. Secretary, Thomas Smith, Rock-bank. 40 members.
- OVERTOWN Burns Club. Instituted 1870. Secretary, George M'Dougall, Durham Bank Orchard. 23 members.
- TANNATHILL - MACDONALD Club. Instituted 1874. Secretary, William Berry, 8 Kelvinside Road, Paisley. 30 members.
- PATERSON (N.J.) Caledonian Club. Secretary, Archibald M'Call, 131 North Ninth Street, Paterson (N.J.), U.S.A.
- PHILADELPHIA Burns Association. Secretary, George Goodfellow.
- PHILADELPHIA Caledonian Club. Instituted 1859. Chieftain, Hugh Tulloch.
- PHILADELPHIA Clan Cameron. Instituted 1890. Secretary, Geo. R. Stewart.
- PHILADELPHIA Scots Thistle Society. Instituted 1796. Secretary, Joseph Fergusson.
- PHILADELPHIA St. Andrew's Society. Instituted 1749. Secretary, Peter Boyd.
- PHILADELPHIA Tam o' Shanter Club. Instituted 1883. Secretary, Robert Smith.

- PITTSBURGH (Pa.) Waverley Society and Burns Club. Secretary, Robert Thomson, Pittsburgh, Pa., U.S.A.
- POLLOKSHAWS Burns Club. Instituted 1886. Secretary, James Murray, 5 Cogan Street, Pollokshaws. 60 members.
- PORTOBELLO Burns Club. Instituted 1892. Secretary, Wm. Baird, F.S.A. Scot., Clydesdale Bank. 66 members.
- POSSILPARK Burns Club. Instituted 1892. Secretary, Hugh P. Simpson, 44 Bardowie Street. 70 members.
- PROVIDENCE Clan Cameron. Secretary, James Shaw, 28 Bishop Street, Providence, Rhode Island, U.S.A.
- PROVIDENCE Caledonian Society. Secretary, George Gibb, 408 Chalkstone Avenue, Providence, Rhode Island, U.S.A.
- RENFREW Burns Club. Secretary, Archibald Buchanan, 27 Queen Street, Renfrew.
- SCOTTISH THISTLE Club of Ottawa, Ills. Instituted 1894. Secretary and Treasurer, William E. W. MacKinlay, Post Office Block, Ottawa, Illinois, U.S.A. 60 members.
- SIR WILLIAM WALLACE CAMP Sons of Scotland, Kingston, Ontario, Canada. Recording Secretary, J. R. Massie.
- ST. ANDREW'S Society of Bay County. Instituted 1890. Secretary, G. A. Wilson, Bay City, Mich. 67 members.
- ST. JOHN, N.B., Clan Mackenzie. Secretary, Joseph A. Murdoch, Haymarket Square.
- STOW Burns Club. Instituted 1892. Secretary, James Sanderson, Post Office, Stow. 45 members.
- THAMES (Auckland) Burns Club. Secretary, John Gibb, Gas Works, Thames, Auckland, N.Z.
- WATERBURY (N.H.) Burns Club. Secretary, W. H. Callan, 495 Washington Avenue.
- WEST BAY CITY (Mich.) Clan Fraser. Secretary, John Kennedy, 510 N. Chilson Avenue.
- WOODSTOCK (Ont.) Clan Sutherland. Secretary, C. W. Oliver.
- YONKERS (N.Y.) The Robert Burns Club. Secretary, Kenneth M'Kay, 9 Poplar Street.



BURNS PUBLICATIONS.

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This work is not only a catalogue of the exhibits at the Exhibition of 1896—the most complete collection of Burns' items ever made—but it is a work of general interest to admirers of Burns' genius. It contains 25 sheets of photogravure illustrations, including Portraits of the Poet and many of his friends, and also views of places associated with his life and works, and above 35 sheets of collotype illustrations, which include copies of several of his MSS., and title pages of the early editions of his works. The book has been issued in three forms:—

- (1) Folio edition, 50 copies, of which only about 20 remain. This edition contains, besides the other illustrations, two etchings by William Strang and D. V. Cameron, and is in quarter morocco, buckram sides. £10 10s. net.
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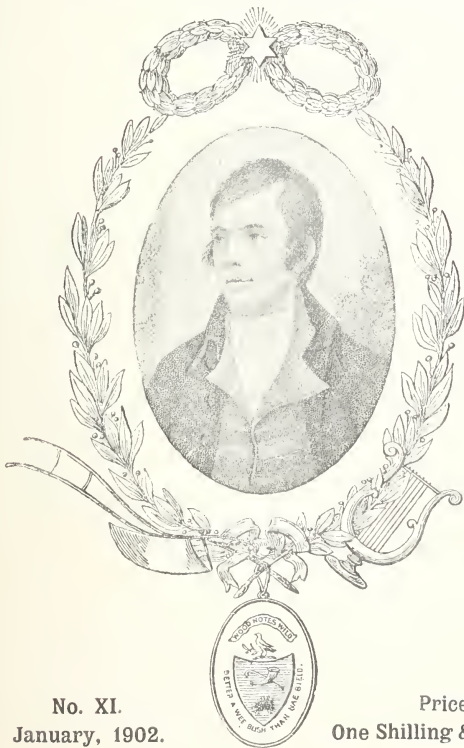
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ANNUAL
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AND
Club Directory.

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P R E F A C E .

IN issuing this, the Eleventh Number of the *Chronicle*, the Editor again begs to acknowledge the valuable services of the contributors, as well as the kindly interest taken in the periodical by the many who also aid with suggestion and advice.

With regard to the present position and prospects of the *Chronicle* he has nothing to add to what was said at the last annual meeting of the Federation, a report of which will be found in the present issue.

D. McNAUGHT.

BENRIG,
KILMAURS, 1st January, 1902.

A SKETCH OF SCOTTISH LITERATURE FROM THE EARLIEST TIMES.

ARTICLE SECOND.

SIXTEENTH CENTURY.

THE coming in of the Sixteenth Century brought with it far reaching changes which were destined to effect the whole texture of the social and religious life of Scotland. With the great disaster of Flodden Field in 1513, the flower of the nobility in the south of Scotland, if not "a' wede away," was sorely broken and scattered, and the national spirit, which had been kindled into such fervour at Bannockburn, was almost quenched in despair for the time being. Like most transitional periods, the full significance of the altered conditions was not realised by the actors in the drama beyond a vague apprehension that the old order of things was passing away; and to many the future was dark and unpromising. Before effete institutions can be uprooted drastic remedies are required, and in the process sorrow and despair is the lot of not a few, as was the experience of many at the time of which I write. In the mediæval period of Scottish history the feudalism and ecclesiastical hierarchy to which the people had been so long accustomed had a charm and splendour of its own which fascinated the more opulent classes of the country, making them apprehensive of the slightest change. The great religious revolution of the century had broken upon the Continent of Europe, and, though the sentiments which had inspired it had not taken definite shape in the nation, a spirit of unrest was being felt by the more impressionable of the people who realised the existence of similar causes in Church and State in Scotland to those on the Continent which were shaking the old order of things to their foundation. The Church and State had fostered so many evils in their organisation that they could not long escape the coils of the revolu-

tion already so active in Germany and Switzerland; and Sir David Lyndsay, 1490-1557, was preparing his countrymen for the revolution soon to visit them. From his

Sir D. Lyndsay,
1490-1557. own time till the advent of Robert Burns,

Sir David Lyndsay, of the Mount, was the most popular of all the old Scottish poets, and during the time which elapsed between him and Burns something like twenty-two editions of his works were published. Moreover, it must be remembered that during the earlier troubles of the Reformation the works of Lyndsay had to be secretly printed, and the surprise is that their revolutionary tendency was not discovered for a long time after they were freely circulated among all classes of the people, his criticism of contemporaries and institutions was so severely satirical and unmerciful. "The Dreame" is a characteristic production, and though by no means his most important, it is one of his most vigorous pieces, and is admirably constructed from a poetical point of view. In the same year, 1528, he wrote his "Complaynt of the King's Grace," in which he fearlessly exposed the corruptions and abuses practised by former Governors of the nation, concluding with wise counsel to the young King James the Fifth. To the King's credit, he received Lyndsay's counsel in a kindly spirit, and not only conferred the honour of knighthood upon him, but appointed him to the office of Chief Herald, which was an office of considerable political importance in those days. Two years after "The Dreame" and his "Complaynt of the King's Grace" were written, he wrote his "Testament and Complaynt of Our Soverane Lordis Papyngo" or parrot, one of his most important works, which was a most scathing exposure of the corruption and disorder of the Church of which he himself was a dignitary. Nor did this end his satirical productions; he wrote a stage play almost immediately entitled "Ane Pleasant Satire of the Thrie Estaitis," which was first performed at Linlithgow in the presence of the King and Queen and a large assembly of bishops and nobles, its representation occupying nine hours. This play is a fearless and satirical exposure of the corruption of the clergy and nobles who palliated one another's faults, but it says much for their patience and toleration that they were able to witness for so many hours their own weakness and folly held up to ridicule and scorn. Lyndsay's minor productions are also of

a satirical character, though in a much gayer vein than his longer ones, and embrace such subjects as Court patronage, and the absurdities of female fashion, the latter of which appears to have been a theme for discussion even in Lyndsay's day. In another fugitive piece entitled "Kittei's Confessioun," the author again sounds the familiar key note against the abuses of the Church, but more particularly against auricular confession, and it is not free from coarseness and burlesque. "The Historie and Testament of Squyer Meldrum," which appeared in 1550, is perhaps the most pleasant and amusing of any of his minor works, written in the measure of the old romances and obviously for its own sake. The simplicity of both the rhythm and the romance makes it pleasant reading, while the theme gives to it a perennial interest and might be briefly indicated as follows:—In the army of King Henry VIII., which lay at Calais in 1513, there was an English soldier named Talbot renowned for his strength and valour, who is said to have held in contempt Frenchmen and Scot alike. In this spirit he sent forth a challenge to fight any one of them either on foot or horseback who might be matched against him. His challenge was at once accepted by Meldrum, a native of Kinross, and a contemporary of Lyndsay's, and after a spirited contest Meldrum overpowered his opponent. According to the conclusion of the poem, Talbot was so disgraced—

" He thocht sic schame and dishonour,
That he departit of that land,
And never wes sene into Ingland."

Three years after the publication of "The Historie of Squyer Meldrum," Lyndsay is said to have written his last and longest poem, "The Monarchie." After the light and sportive vein of Squyer Meldrum, "The Monarchie" is a dull and tedious production showing the author's lack of constructive power and knowledge of literary art to a greater extent than any of his other writings. The plan of the work, as it appears, is an attempt to review the history of humanity from Adam to the day of judgment, and, though it bears the impress of honest conviction and deep earnestness, it discloses the palsied hand of age when the fervid inspiration and optimistic visions of youth have fled away. The Reformation in Scotland, to which Lyndsay contributed his share in preparing the way, was so

thorough in its character that it not only revolutionised the Church, but it changed the tone and complexion of literary thought and art in the nation. Indeed, Sir David Lyndsay was almost the only poet whose works survived its sweep and pressure, though they were inferior to some of the writings of his predecessors. If a comparison might be instituted between any two poets about this period, it is between Lyndsay and Dunbar, but it can scarcely be maintained that he was so great a genius as Dunbar, though his writings played so important a part in the Reformation movement. If a reason can be assigned for the more enduring popularity of Lyndsay's writings it was doubtless due to the fact that he so thoroughly grasped the spirit and tendency of the time; and though there was much similarity in the themes which engaged the attention of Dunbar and Lyndsay, the satires of Lyndsay had less of the personal and acrimonious spirit than those of Dunbar. Thus it may be claimed for Lyndsay that he was the greatest satirist among the vernacular writers of his century, and the most potent factor in exposing to public view the prevailing evils of Church and State. From the abundant stores of information that can be gleaned of the early part of the sixteenth century, the Church and the Clergy were an inexhaustible theme of bitter reproof; and, while the trend of Lyndsay's satires were political as well as theological, there were other writers of verse whose inspiration was mainly stimulated by hatred of the erring Church of Rome. Chief among the poetical relics of the earlier part of the century, and exclusively aimed at the Church, is the collection known as the "Gude and Godly Ballates," which is eminently satirical and iconoclastic in its character. This collection, subsequently entitled the "Dundee Psalms," exercised a powerful influence in the direction of Church reform. Neither the exact date nor authorship of this book of verse has been satisfactorily established. The authorship, it is true, has been assigned to one of three brothers named Wedderburn, natives of Dundee. The brothers Wedderburn are known to have been the translators of Lutheran hymns and the Psalms of David, and had the additional reputation of having produced many old secular songs, and turned profane ballads into godlie songs and hymns. Perhaps the safest conclusion, however, is to assume that this collection of poems was originally fugitive pieces scattered over a period

of many years, and subsequently collected, for "there is no reference to the book earlier than 1570."* As Sir David Lyndsay makes honourable mention of a contemporary poet, it will perhaps be as well to make a brief reference to him here.

In the list of makars or poets mentioned in the prologue to Lyndsay's "Complaynt of the Papyngo" is Bellenden, who appears to have become known as a poet in 1530. Bellenden, 1490-1553, It is believed that John Bellenden was born in probably. Haddingtonshire, though the exact place of his birth is not definitely settled. After studying at St. Andrews University he finished his education at the University of Paris, where he took the degree of Doctor of Divinity. When he returned to Scotland after his university career in France he impressed James V. with his learning and literary ability, who selected him to translate the history of Scotland by Hector Boece from the Latin into the vernacular tongue. Bellenden subsequently became Archdeacon of Moray and Canon of Ross, showing much sincerity and devotion for the religion he professed, though it did not deter him from cultivating those more secular literary tastes apparently so natural to him, and with which his name has become specially identified. The translation of Boece he divided into seven books, and apparently anticipated continuing the history to his own time. He introduced into his translation two original poems of considerable length; the one entitled "The Proheme of the Cosmographie," called by Allan Ramsay in the ever-green "Vertue and Vyce"; the other "The Proheme of the History," in which his references to ancient authors manifest a familiar knowledge of classical literature. The translation was so far satisfactory to his royal patron that he induced Bellenden to attempt a similar translation of Livy's "Roman History," but he did not advance beyond the fifth book. Being a strong antagonist of the new heresy, as the Reformation was termed by its opponents, and rather than witness the realisation of its principles in his native land Bellenden sought an asylum in Rome, where he is said to have died about 1553. His translation of Boece's history speedily became the standard one of its day, and was the source from which Shakespeare

* "Three Centuries of Scottish Literature," vol. i., p. 42, H. Walker, M.A.

derived his story of Macbeth. In several instances the translator took liberties with the text, but as a literary contribution it is interesting as being one of the earliest specimens of Scottish prose, and illustrative of the power and variety of the Scottish vernacular. In addition to the verses accompanying his translations he wrote a work called "The Banner of Pietie," the subject of which is the Incarnation, and a treatise on the Pythagoric letter. If Bellenden may be judged by the few specimens of his poetry which are still extant, it is fair to assume that if he had devoted himself to poetry with the attention he did to prose he would have made a reputation that would have survived through the changing fortunes of poetical fashion. Even as it is, what he has written is sufficient to show that he had the necessary fire and vivacity without which no poet can achieve greatness. In the words of Dr. Irving, Bellenden's poems "are the effusions of an excursive fancy and a cultivated taste. He has been extolled as a master of every branch of divine and human learning; and it is at least apparent that his literature was such as his contemporaries did not very frequently surpass."*

George Buchanan, 1506-1582, was almost the antithesis of Bellenden, both in disposition and modes of thought.

Bellenden was a strenuous defender of the Catholic Church and the religious institutions connected therewith, using his utmost efforts to prevent the principles of the Reformation from gaining ascendancy in Scotland. Buchanan, on the other hand, attacked its teaching and institutions in the most daring and outspoken manner, assisted with a keen and incisive logic, which earned for him the title of the Erasmus of the Scottish Reformation among his sympathisers. It is highly probable that his early environment helped to engender that fearlessness which characterised most of his later actions. In his youth he was compelled to struggle with extreme poverty, and, in fact, during his entire career the course of his life was never a smooth one. With a pronounced mental bias for progress, he frequently found himself out of sympathy with the old-world spirit which clung to most of his contemporary schoolmen. He did not even hesitate to revolt against John Major, his former teacher, and certainly one of the greatest of the school-

* "Lives of the Scottish Poets," Irving, vol. ii., p. 127.

men. The mere fact that his old tutor had for some time successfully held the balance between the Reformers and the old Church party, in addition to having gained a European reputation as one of the first philosophers of his age, did not in the least over-awe him. Buchanan, besides being a skilful controversialist, was a bold and original thinker, with a large admixture of stoical philosophy in his nature, thus readily appealing to the progressive minds of his day who had grown weary of stereotyped modes of thought which had lost their vital force. It has been said, and there is much truth in the statement, that no Scotsman of letters was more popular than Buchanan in his own time, and no one so completely forgotten in modern times. As an author, Buchanan wrote chiefly in Latin, a language in which he had attained great distinction, writing it with freshness and vigour, and while in France was Montaigne's Latin tutor. Among George Buchanan's famous pupils might be mentioned the Admirable Crichton, who was under his tuition at St. Salvator's College, St. Andrews, where he graduated M.A. in 1575. As a successful teacher Buchanan had few equals and no superiors in his day. From the few vernacular writings associated with his name, however, it is evident he could handle his native tongue with taste and skill, and he must be granted the credit of having done much for letters and thought in Scotland, placing him among the first scholars of the Renaissance spirit. During his own time his most popular writings were his "History of Scotland," in Latin, and his "Paraphrase of the Psalms of David," the former being his own favourite production. Whatever defects it may have as a historical production, it was instrumental in diffusing a knowledge of Scottish history among Continental scholars, but though the "Paraphrase of the Psalms" was popular also, it was certainly not due to the retention of their original spirit, for the author appears to have translated much of the Hebraic spirit into the classical. From an ardent theologian in his youth, Buchanan became an ardent politician in his old age, carrying that classical spirit into his political speculations so apparent in his "Paraphrase of the Psalms." In politics Buchanan was a strong partizan, but it did not prevent him from being a sagacious observer and practical statesman, as well as one of the most brilliant representatives of the intellectual and religious movements of his age. In his

later years his political influence was chiefly exerted through his little work "*De Jure Regni*," which long survived its author, exercising a marked influence on most of the statesmen who took a leading part in the great political movements of the seventeenth century. Important though "*De Jure Regni*" may have been as a political treatise, however, the source of its inspiration is thinly disguised. The arguments are modelled on the political sentiments of Plato's "*Republic*," especially his arguments as to the responsibility of rulers, and are not only elaborated with ingenuity and skill, but with the best intentions. In the earlier part of his life, Buchanan wrote two satires, the one entitled "*The Somnium*," the other "*Franciscanus*," which are a free criticism of the monks, directed against their ignorance and brutality rather than their theological beliefs; they therefore not only provoked the fury of the monks but incurred the condemnation of Cardinal Beaton, who imprisoned him in the Castle of St. Andrews. Though the writings of George Buchanan did a great deal in an indirect way to foster the Reformation principles in Scotland, the name of John Knox, 1505-1572, is usually associated

John Knox,
1505-1572.

with the movement, for the obvious reason that he brought to a successful issue what was beyond the capacity of Lyndsay and Buchanan. At the initial stage the influence of Lyndsay and Buchanan was no doubt indispensable, inasmuch as it appealed to the type of mind from which leaders are evolved. From the merely literary point of view Knox was far inferior to Buchanan, and was certainly far from being so accomplished a scholar; yet both were admirably adapted for the work which lay in their distinctive spheres. Buchanan was destined to exercise an influence among the logicians and schoolmen of his day, while Knox appealed to the masses, without whose co-operation and enthusiasm no great political or religious change can be effected. Both men wrote histories; Buchanan a "*History of Scotland*," Knox the "*History of the Reformation in Scotland*." The former work was that of the politician and jurist, the latter that of a keen partisan who saw human life and action from a theological point of view, appealing for the most part to the religious instincts and emotions of the people. In many respects the "*History of the Reformation*" is a remarkable book, inasmuch as it contains the best account of

the labours and experiences of the early Scottish Reformers, detailing their persecutions and martyrdoms with a fervour and sympathy characteristic of the writer. The History, it is true, has few of the qualities of profound scholarship, but is rather a narration of events as they were presented to the observation of Knox, and he frequently gives vivid and realistic pictures seldom without a strong colouring of animosity and vituperation against those who were unsympathetic towards the cause he had so much at heart. As a human document, however, it is one of the most valuable contributions to the literature of the sixteenth century. When about twenty-eight years of age Knox came in contact with John Major at Glasgow University, from whom he imbibed philosophical views of the spirit of the times, but it did not deter him from subsequently plunging into theological polemics with all the fervour of an uncompromising partisan. In 1552 he declared himself a Protestant: and being thoroughly convinced in his own mind that he had been delegated by a higher Power to carry out a mission, he made all circumstances and things subordinate to that idea. But his work exercised a political as well as a religious influence, which consisted in impressing the Court of England for the first time of the importance of giving support and protection to the Protestants of Scotland. It is evident that the principles of Knox's political system were originally derived from the small republic of Geneva, the scene of his former labours, and where every individual had a strong sense of his political importance, not hesitating to defy authority when he believed any principle of freedom was at stake. However much might be advanced in favour of the Reformation under the régime of John Knox, the most ardent advocate would scarcely deny that it was in some respects prejudicial to such refinements as literature, art, and music. Knox was so strongly antagonistic to the æsthetic sentiments of the Catholic Church that he was instrumental in stimulating a crusade against art in every shape and form, which culminated in the spoliation of many choice specimens in the religious edifices throughout the country. In a country where there was so much need for the cultivation of beauty and art this was truly a misfortune, though it might be argued that it induced the development of another side of human character than the æsthetic equally necessary in such a country—viz., the rougher fibre which fits

the organism for that endurance and self-denial which has made the Scot so formidable a competitor in the struggle to live and succeed. The condition of things immediately preceding the Reformation period in Scotland had become such that further progress on the old lines was wellnigh impossible. Under the regime of Feudalism and Roman Catholicism the masses had become something like what the old Romans became under the dynasty of the Cæsars. They wanted to be amused and were indifferent about the more serious affairs of life so long as the mere sensuous elements of their nature were gratified; but John Knox, with the stern implacability of an old Spartan, determined from the moment he took up the cause of the Reformation that the people should be instructed, both in a religious and secular sense, so that life and duty might be more clearly mapped out to them, thus laying the fundamental principles of that educational system which has been so great an advantage to Scotland ever since. In spite of that intolerance and fanaticism with which Knox has been sometimes not incorrectly charged, there is much truth in the view expressed by Froude when he says—"No grander figure can be found in the entire history of the Reformation in this island than that of Knox. Cromwell and Burleigh rank beside him for the work which they effected, but as politicians and statesmen they had to labour with instruments which soiled their hands in touching." As a theological teacher John Knox speedily became too great a factor among the people to be permitted to carry on his crusade unchallenged by the Church from which he had seceded, and several Roman Catholic clergy were thus induced to write in defence of their faith; but the only Roman Catholic controversial writings in Scotland which have been preserved are those of Quintin Kennedy, the abbot of Crossraguel; Ninian Winzet, master of the Grammar School of Linlithgow; and James Tyrie, a Scottish Jesuit. Winzet, who was a priest as well as a schoolmaster and was a great favourite at the Court of Queen Mary, was one of the most courageous as well as one of the ablest defenders of Catholicism in Scotland. His attacks against Knox and his Calvinistic brethren were made in several pamphlets written in the vernacular; also a book entitled "The Book of Four-score and Three Questions," proposed to the Calvinistic preachers in Scotland, the latter of which showed considerable research

and subtle argument which might have turned the scales in their favour with a less decided audience. Knox, with his plain and forcible eloquence however, had so thoroughly convinced his followers that they were proof against any other influence, and the Reformation movement swept on. In addition to the works already mentioned, Winzet translated into Scots a popular Latin work on dogmatics, which he prefaced with an address to Mary Queen of Scots. Quintin Kennedy was also a controversialist worthy of Knox's steel, writing against the teachings of the Reformation with much eloquence and skill. The principal of his controversial works was an Oration printed in 1561, with the object of demolishing the teaching of a famous preacher called John Knox. After a pen and paper war between the two, which lasted some time, they terminated the conflict in a three days' discussion at Maybole, in Ayrshire, on the subject of the Mass, but the one failed to convince the other, as is usually the case in such discussions. Tyrie, though perhaps not the least scholarly, appears to have been the most feeble of the three Catholic controversialists, mainly appealing to the recognised canons of the Church, and referring to the differences which existed amongst Protestant teachers themselves, such as that which existed between several of the congregations in Germany and those of Scotland. To these questions Knox lost no time in preparing an elaborate answer, which had the usual characteristics of bluntness and force. Tyrie with equal promptitude wrote a refutation, which was published at Paris in 1573,* but Knox died before it appeared. The true value of Knox's writings is not so much due to their intrinsic merit as to the mental atmosphere they diffused throughout the whole nation, which has not been dispersed after a period of more than three hundred years. Knox's ardent love of education, his "high seriousness," the desire to penetrate to the core of things, and that tendency to humour of the grimmer sort, all less or more form the weft and woof of the Scottish character of to-day. In addition to "A History of the Reformation in Scotland," already mentioned, he wrote "An Admonition to England," "An Application to the Scots Nobility, &c.," "A Treatise on Predestination," "The First and Second Blast of the Trumpet,"

* "The History of Civilisation in Scotland," by J. Macintosh, vol. ii., p. 354.

together with sundry tracts and sermons left unpublished. Both as a personality and from a literary point of view, much might still be said with profit about John Knox; but in a rapid sketch of historical personages no one character must too long occupy the canvas, however unique that personage may be; and now another poet King claims a brief notice.

In reference to King James V. it might be said that though he was the junior by some years of either Buchanan or Knox, and should come after them in order of date of birth, in the matter of sentiment and intellectual bias he should precede them, ranking more properly among pre-Reformation writers. Born in 1512; he died 1542, the same year John Knox declared himself a Protestant, and before the full significance of the movement of which Knox was the dominating spirit was realised by the acknowledged religious and political authorities of the nation. For King James it might be claimed that he was the important literary figure standing amid the two counter currents of a great crisis of Scottish history, when it was soon to be decided once for all which of the two conceptions of religion and government should exercise supremacy in the near future. James, it is true, neither manifested much hostility to the principles of the Reformation which were already in the air, nor tenacity to the old order of things—a fact which was due rather to his instruction than to his natural habit of mind. When one recalls how early he was separated from the influence of a sound and capable instructor, one is inclined to question the former assumption; but impressions made during the plasticity of youth are seldom quite eradicated by the experience of later years, though that experience may be of a more practical and definite character. Thus it was with James. For instruction in all the manly and liberal accomplishments of the time he was indebted to Sir David Lyndsay the poet; and despite the fact that his mother interrupted his education when he was only thirteen years of age, the wholesome influence of his instructor was never quite effaced. He even resolutely withstood the corrupt and disreputable influence the Douglasses strove to exercise over him. When James was thirteen years of age his mother, with the assistance of her brother King Henry VIII., placed him at the head of the government with the sinister motive that she and her faction might misgovern

the kingdom in his name, but the scheme did not work out according to their hopes and expectations. When he was sixteen years of age he astonished his secret foes, who were practically those of his own household. By the administrative capacity which seemed so natural to him he speedily foiled their secret machinations, and through his resolute and decisive energy became the absolute power in Scotland. With an iron hand he broke the power of the Douglasses, who were the country's secret enemies, and swept away the corruption and disorder which had become everywhere rampant under their usurpation. By his diplomatic foresight he checkmated the insidious encroachments of Henry VIII. A terror to the freebooters of the Border, he likewise stamped out rebellion in the Orkneys and the Western Isles; renewed the ancient commercial treaty between Scotland and the Netherlands; instituted the College of Justice; and used his efforts to protect the peasantry against the tyranny of the barons, even to the printing of the whole Acts of Parliament in the vulgar tongue. As a means of becoming acquainted with the wants and necessities of the common people, he visited their homes in disguise—a habit which subsequently gave rise to the designation of "King of the Commons." Combined with this desire for good government and the well-being of his subjects, James not only encouraged learning in others, but was himself a contributor to the literature of Scotland. His literary reputation was perhaps not secured by writing poetry "in the grand style," for the time in which he lived was a transitional period when canons of style were a fluctuating medium at the whim and caprice of the writer; but he so far appealed to the popular taste that his efforts have been of an enduring character, and four of his poems—viz., "Peblis to the Play," "Christ's Kirk on the Green," "The Gaberlunzie Man," and "The Jolly Beggar"—are read and appreciated even by those who have but a scanty knowledge of the dynasty of vernacular poets which preceded Burns. The poet Pope's suggestive reference to "Christ's Kirk on the Green," in his "Imitation of Horace," conveys the idea of its popularity in his day:—

"One likes," he says, "no language but the Faery Queen,
A Scot will fight for Christ's Kirk on the Green."

In "Christ's Kirk on the Green" there is a vein of coarseness which more modern canons of taste and refinement would

hardly justify, but allowance must be made when one considers the time in which it was written. Indeed the value of the poem consists in that it is a good illustration of the type of rustic humour and uncouth manners prevalent in James's day, which is not so vividly conveyed by any other contemporary document. Two additional cantos to "Christ's Kirk on the Green" were written by Allan Ramsay, but though he gained so high a reputation as a pastoral poet he failed to rise to the occasion, or vitalise his continuation of King James's poem. Both cantos lack the rollicking fun and sprightliness which is so conspicuous in King James's portion of the production. "Peblis to the Play" is written in a similar vein to "Christ's Kirk' on the Green," but is inferior to it in point of merit, though the rustic fun and frolic of the lads and lasses when they meet at a country fair are happily sustained throughout. The authorship of the two poems was long a matter of dispute, but they are now generally accepted as the work of King James V. With regard to the authorship of "The Gaberlunzie Man" and "The Jolly Beggar," it is rather singular that it should never have been seriously disputed, considering their modernised phraseology compared with "Peblis to the Play" and "Christ's Kirk on the Green," which have both had that distinction, unless it is that the two former poems lend themselves more to iteration, and their phraseology have been modernised in the process. Apart from this aspect of the question, however, "The Gaberlunzie Man" and "The Jolly Beggar" are notable examples of the waggish humour which was so characteristic of the actual life of the common people of Scotland in James's day, and posterity is indebted to the author of these poems for preserving it in so fascinating a manner. Small though his contributions to literature may be, one can imagine what great possibilities were outlined in the work of the author whose talents commenced to bud and blossom so early had his life not been cut short at an age when most writers begin to develop. What has already been said of James V., however, must suffice, as the middle of the century has nearly been reached. As we approach the latter half of the sixteenth century there are two names specially deserving of a brief notice in connection with Scottish literature, not so much on account of their original contributions to it, but rather because we are indebted to them for preserving

some of the choicest specimens of Scottish poetry at a time when more prosaic events were taking the place of poetic feeling and thrusting literary productions into the background.

The individuals indicated are George Bannatyne G. Bannatyne, and Sir Richard Maitland. Indeed, the former 1545-1608.

of the two, who was born in 1545 and died in 1608, owes his reputation exclusively to his transcription of the best work of some of the national makars of the fifteenth and sixteenth centuries, which he rendered in a folio of eight hundred closely-written pages. Owing to his achievements a literary club in Edinburgh was instituted, bearing the name of "The Bannatyne Club." This club was instituted in 1823 by Sir Walter Scott, who was the first of a succession of distinguished presidents. In the course of its thirty-eight years' existence the club printed 116 works, which are now scarce and valuable.

Sir Richard Maitland, 1496-1586, was also distinguished as a collector of early Scottish poetry. His collection consisted

of two MS. vols., the first containing 176, and Sir R. Maitland, the second 96 pieces, now in the Pepysian 1496-1586. Library, Magdalen College, Oxford.

The greater portion of this collection was probably made in the early part of his life, for in the latter part of it he was affected with blindness, which, however, did not deter him from fulfilling his duties as judge of the Court of Session. In an age of intolerance, strife, and fanaticism he was able to maintain an independent and impartial attitude, using every legitimate effort to promote law and order within his jurisdiction. He was religious and honourable in the highest degree, though the fire and fervour of John Knox which was influencing so many, failed to make him an injudicious political or religious partisan. Not only was he an able and upright lawyer, but he was a poet, a political antiquary, and an historian. As a poet, however, he does not appear to have been brought under the inspiration of the Muses till rather late in life—most, if not all, of his own verses having been written after he had attained the age of sixty, and as poetical productions merely they do not rank high. They possess sober and reflective thought, it is true, but though free from many of the illusions of youth, they have none of the glow of that optimistic spirit which constitutes one of the great charms of poetry. The dominating idea in his

verses is that the stream and tendency of things was following a dangerous course, and that the times were sadly out of joint. In his "Satire of the Age," for example, the impression he wishes to convey is that religious devotion, chastity, refinement, mirth, peace, and justice are all "worn away." In "The Thieves of Liddisdail" he loudly bewails the robberies which then disgraced the Scottish Border. Indeed all his verses are conceived in a strain of doleful lamentation for the distracted condition of the country, the feuds of the nobles, and the increasing discontent of the common people James V. had done so much to appease. In addition to Maitland's original poems and the poems he collected, he wrote "A History of the House of Seytoun" which is perhaps the most important among his original works, and was printed by the Maitland Club in 1829.

Leaving Maitland we come to another writer in the person of Alexander Scot, who might be mentioned among the galaxy of sixteenth century poets. Little is really known of the life and character of Scot, and what is known is mainly derived from the poet's own writings. His period was probably from 1520 to about 1588, or perhaps even later, for it is recorded of him that he lived to an advanced age. Scot is one of several poets whose works have been preserved in the Bannatyne manuscript, and may be estimated as one of the principal minor poets of the sixteenth century. From all that can be ascertained respecting him it may be assumed that he was a man of good education, though it does not appear that he was connected with the Church, at anyrate in an official capacity, but that he was a jurist, and that he was sufficient of a literary enthusiast to have made himself acquainted with the writings of many of his predecessors. From his poem entitled "Ane New Yeir Gift to the Quene Mary," there is reason to believe he was a pronounced religious partisan and favoured the principles of the Reformers. At all events he was a bitter opponent of the Church of Rome, and in the poem already alluded to he associates it with oppression and vice. The concensus of opinion is that his pictures are true to the life; and if such is the case, the light he sheds on the social and political conditions of 1542, when Mary ascended the throne, is strange as well as unsatisfactory, and leaves much to be imagined in the ordinary historical records

A. Scot,
1520-1588.

of the period. "Ane New Yeir Gift to the Quene Mary" is the longest of Scot's compositions that has come down to us, and was obviously written with the view of eliciting the favour of the Court, which appears to have been a happy hunting ground for the litterati in those days. Next in length, if not in importance, comes the "Justing at the Drum," the construction of which was doubtless suggested by "Peblis to the Play" and "Christ's Church on the Green"; and though less realistic and animated than either, it is certainly not so suggestive of the Merry Andrew. The poems by which Scot is more especially entitled to the esteem of posterity are of an amatory character, the best of which are those entitled "The Flower of Womanheid," "To his Heart," and "The Rondel of Love." The three poems referred to manifest much elegance of expression and skill in poetic numbers. "The Flower of Womanheid" is decidedly the best of the three, and shows that Scot had mastered the art of versification to a degree none of his predecessors had attained. Although Scot must be included among the minor poets of his country, he was none the less an epoch-making poet. Anterior to his time the theme of the lay was thought to be everything that was necessary for the achievement of poetic effect and skill, and was responsible for a good deal of the coarseness and bad taste to be found in the writings of his more distinguished predecessors. With the exception of Surrey, his English contemporary, Scot was the first poet who had formed anything like a correct idea of how elegance and force of expression could be enhanced by an artistic arrangement of cadences. No doubt he was largely influenced by Dunbar; and though he was inferior in intellectual scope and realistic vivacity, he was Dunbar's superior in gracefulness and the niceties of poetic construction. Indeed, he appeared to be able to handle successfully a variety of stanza forms which were never attempted by his predecessors, if they were at all known to them.

As the sixteenth century drew near its close, the effects of the Reformation and the theological polemics which followed in its wake became more apparent in the secular literature of the time. The movement in Scotland exercised so vast an influence that it not only crippled intellectual freedom and a harmless gaiety of spirit, but it deterred men from taking interest and pleasure in the various objects of every-day life.

In a manner of speaking, the fleeting objects of life were abandoned for the dream of a Valhalla which could only be realised by wearing a sad countenance, but would surely elude the poor unregenerate sinner's grasp if he dared to smile or indulge in a merry twinkle of the eye. The affairs of the world are so ordered, however, that compensation never becomes an extinct force, and while one portion of mankind is the victim of illusions and dreams, another portion is helping forward the more enduring wisdom of the world. So it was in Scotland during this period. In the latter half of the fifteenth and the beginning of the sixteenth centuries the most valuable contributions which had been made to British literature were contributed by Scottish writers, but the order of things was now reversed. In England a great revival of letters had set in, and her native poetry was being enriched by Spenser and Shakespeare, and the lesser lights who make up the magnificent

galaxy of Elizabethan dramatists, while in Scotland, Alexander Montgomerie, 1554-1609, was

the only poet of note who remained to cheer the hearts of his countrymen amid the darkness and gloom of ecclesiastical strife. Montgomerie, it is true, lived into the seventeenth century, but his literary activity was essentially confined to the sixteenth, and though his life and career are involved in obscurity, it is known he wrote nothing for a number of years previous to his death. Although he was almost the only poet of any reputation left in the North at the close of the sixteenth century, while James VI. ruled at Holyrood, it must not be assumed that Montgomerie is entitled to rank high as a poet, for it is not so; he lacked that spontaneity which usually accompanies genius of the first order. His reputation chiefly rests on the "Cherry and the Slae," a poem which has been popular among the Scots people for many generations, and no fewer than twenty-three editions have been printed since 1597. It is an allegorical poem of considerable length, comprising many wise reflections and classical allusions, but most readers nowadays feel that it is too long drawn out, and are not a little puzzled to understand why it has been so popular, unless its very indefiniteness has metamorphosed it into a kind of mirror in which the reader could see his own mood and temper reflected. What appears to be inferred from the allegory is that virtue should be the constant ideal set

before us, however difficult of attainment, and should be preferred to vice under the most difficult circumstances, even though the path of vice may be strewn with all kinds of enchantments—which, after all, is the main thesis of all moral teachers. The poet commences in an amatory strain, and concludes with a moral homily indicating that no definite design was formed in his own imagination to begin with, but was rather constructed by the way. Even with these defects, however, the poem shows much skill in versification, if not an evidence of high genius. Indeed, when all the facts are taken into consideration, it is difficult to understand why Montgomerie should have so frequently come under the merciless lash of the critics. By way of an example, a writer in “Chambers’s Encyclopædia” speaks of him in the following terms:—He “had something of the taste of the scholar, but his poems, especially his sonnets, reveal a pitiful meanness and servility of character.” It must be acknowledged that several of the sonnets he addressed to King James VI. “reveal a pitiful meanness and servility of character,” but to infer that this is descriptive of the whole, which comprises something like seventy examples, is misleading and fanciful, and should no longer remain unqualified. The larger number of his sonnets exhibit a poetic skill and wealth of diction which do credit to his name, though he occasionally took Wyatt and Sidney for his models. The merits of Allan Ramsay as a poet have never been seriously disputed, and a certain critical insight must be accorded him, yet he thought Montgomerie’s “Cherry and the Slæ” of sufficient importance to serve as a model for his poem entitled “The Vision,” which will be apparent by a comparison of the “Genius of Caledonia” with the eighth and ninth stanzas of the “Cherry and the Slæ.” With regard to Montgomerie’s poem, entitled “The Flyting betwixt Montgomerie and Polwart,” little can be said in its favour except that it conveys the particular style of vernacular in use and the coarse Rabelaisian humour which was popular even with the Court and nobility in the reign of James VI. The character and style of the poem is that of “The Flyting of Dunbar and Kennedie,” but far inferior to it in spirit and execution. Flyting was a species of literary tournament which was indulged in by several of the poets of the sixteenth century, among whom were Dunbar, Kennedy, and Lyndsay, and consisted in

a war of words in which the combatants, real or imaginary, hurled at each other the coarsest epithets until their whole vocabulary was exhausted. In the absence of a systematic and sensible criticism this was evidently the method adopted to settle the claim to literary supremacy, and in writing "The Flyting betwixt Montgomerie and Polwart" the poet was only following the example of his predecessors. After the fashion of the old makars, too, Montgomerie wrote metrical versions of the Psalms of David, under the title of "The Mindes Melodie," but beyond showing a more pious condition of mind in his declining years, these metrical Psalms manifest little real merit, and are much on a par with Knox's attempt to present the Athanasian Creed and the Decalogue in rhyme. With regard to the greater portion of Montgomerie's productions it might be said that they show more grace and finish than imagination and vigour, but his metrical Psalms are scarcely entitled to the prior claim. By the "Cherry and the Slae" his reputation will probably live longest, though among his shorter pieces, "The Nicht is Neir Gone" is almost entitled to rank as a sixteenth century classic; it is one of his happiest efforts, and shows his lyrical power at its very best.

With Alexander Montgomerie the century draws near a close, and one is able to form a truer estimate of how the Reformation movement affected the secular literature of Scotland. While a great deal of adverse criticism might be urged against the influence of the Reformation during the century in question, it is only fair to say that by the end of the century its moral tone had greatly improved as a result of the transcendental ideals which had become the vital principles of the Reformers. At the same time it cannot be denied that this improvement in the sphere of morals was at the expense of wit, originality, and romantic flavour. For the quickening of this

bias the period was indebted to Alexander Hume,
 A. Hume, 1560-1609, whose volume of "Hymns, or Sacred
 1560-1609. Songs," as it was called, was published in the last

year of the sixteenth century. He was educated at St. Andrews, afterwards going to France, where he studied law and jurisprudence at one of the universities, but he discovered in course of time that the study and practice of the law were repulsive to him. After an absence of four years he returned to Scotland and tried Court life, which proved equally uncongenial to his

tastes ; he finally sought refuge in the Church, and found it more congenial to his meditative temperament. In 1598 he was admitted minister of Logie, in Clackmannanshire. In common with a number of the Reformers, though probably more pronounced than any of them, he deplored the false direction he believed the poetic genius of the country had hitherto taken. Staunch in this belief he entered a crusade against the whole race of fabulous heroes and ideal personages whose exploits were the chief province of the ancient ballads and songs which had been fostered by the clergy and cherished by the people in a rude and martial age. This attitude was not assumed through any desire for fame or at the caprice of vanity, but from strong religious convictions and an implicit belief that the Scriptures could supply all that was necessary for man to know on the subject of heroes and great personages, thus narrowing the limits of poetry. Hume subsequently discovered how difficult it was to confine poetry within the limits he had prescribed for it, and he was compelled to draw upon the beauties of external nature, which he did with a taste and skill none of his predecessors had approached. The best example the poet has furnished from this province is his poem entitled "The Day Festivall"; it is divided into four parts—the dawn, morning, mid-day, and evening, and presents many pleasing pictures, not only indicative of a master hand, but he has the merit of being the founder of a school which could subsequently claim Denham, Pope, and Thomson for its disciples. In Denham's "Cooper's Hill," in Pope's "Windsor Forest," in Thomson's "Seasons" we breathe a similar air, if not a similar spirit, to that which derived its first impetus from Alexander Hume. "The Day Festivall," though marvellous considering the times in which it was written, has its defects, inasmuch as the author frequently descends from the sublime to the common-place. In its studied realism the incidents and details are sometimes trifling, though they usually possess a quaintness which is interesting, and transfers the reader to archaic modes of conception which relieve it from dulness or monotony. Strange though it be, the affections of the heart have no place in the poet's descriptions ; and while the beauties of earth and sky are graphically depicted—the budding of the trees and flowers, the warbling of the birds, the bleating of the sheep, the browsing of the cattle, the whirring of the honey-

bee, the sporting of the trout, and the rippling of the stream; even sylvan shades can be traced in faint outlines, but there are no nymphs by the fountain or stream, nor rural maidens in the meadow groves—woman is conspicuous by her absence. No poet, ancient or modern, has so completely ignored her, and one can scarcely imagine the author being able to conceive of angels at all in the feminine gender. Taking the poem as a whole, however, a great deal more can be said in its favour than against it, and the author is entitled to the praise of posterity for discovering to his generation how much there was in outward nature and common things to nourish and stimulate the poet's muse. As Professor Veitch says of him—"The meditative minister of Logie had a true eye for nature, and a susceptibility of heart which enabled him to feel its gentler charms."* Besides the "Hymns, or Sacred Songs" and "The Day Festivall," Hume wrote a poem on the defeat of the Spanish Armada, which exists in manuscript only, but it is said to show much ingenuity, and the versification is fluent and vigorous.

As far as the history of secular literature in Scotland in the sixteenth century is really concerned it might properly be concluded with Montgomerie and Hume, were it not that King James VI. cultivated poetry, and was distinguished beyond most kings as a lover of books. The assumption is, however, that if he had been merely an author it is improbable that his name would have been "preserved in the sweep and pressure of time." Even as a king it must be admitted that his reputation has not depended so much on his strength and wisdom as on his weakness and folly. It has been said of him, "that he never loved a wise man, nor rewarded an honest one, unless they sacrificed to his vanity, while he loaded those who prostituted themselves to his will with wealth and honours." It must be acknowledged, too, that James did little for the advancement of vernacular literature—practically speaking, most of his productions were written in English. The probability is that he was induced to do so by the prospect that one day he would be the ruler of the larger kingdom, the ultimate result being that most Scotsmen of talents discontinued writing in their native tongue because it did not commend itself to this pedantic prince, and their own pride deterred them from writing

* "The Feeling for Nature in Scottish Poetry," vol i., p. 337.

in English. By way of compromise, James encouraged them to write in Latin—a language in which he pretended to be highly proficient. This is a claim which can hardly be disputed when we remember the fact that George Buchanan, the most renowned Latinist of the day, was his tutor. The effect of James's influence on literature, though somewhat indirect, was soon manifest, and writers reverted to the use of Latin in preference to the vernacular, which was a prevalent custom in the preceding century much lamented by those early writers who did so much for the advancement of national literature. As an author, James became known at an early age, his first work, entitled "The Divine Art of Poesie," being published in 1584, when he was nineteen years of age. At twenty-five he wrote "Poetical Exercises at Vacant Hours," which, though not of the first order, is far from commonplace. Indeed, it might be said of his poetical writings generally, that if they do not exhibit great merit they are more free from censure or questionable taste than any of his prose writings. For instance, if we take his "Demonologie," which was published in 1597, it is evident that it was thrust upon his subjects with an ostentation and show of learning which are usually absent in writings of real merit; but a still more formidable objection might be made against it. In his early life he assumed a very pronounced attitude towards witchcraft, which was an unreasonable antagonism, to say the least of it. His treatise was obviously written with the view of justifying the severity he had exercised against those who were accused of it. Nor can much be said in defence of the wisdom of the statesmen with whom he was surrounded, since he was able to induce them to pass a law against witchcraft as a heinous crime which ought to be punished by death of the most cruel kind. Moreover, the mere fact that this law disgraced the English Statute Book for more than a century does not reflect much credit on James's royal successors or their political administrators. The King's intolerance and despotism, however, were not exclusively confined to witchcraft, for after he ascended the English throne he caused Bartholomew Legate and Edward Wightman, two of his subjects, to be burned for heresy, the one at Smithfield, the other at Lichfield, and for comparatively trifling offences. Legate held the doctrines of Manés, a Persian philosopher, who taught that there were two supreme principles in the universe—viz., *Light* and *Dark-*

ness, the former being the source of all *good*, and the latter the author of all *evil*; while Wightman maintained that he was the prophet referred to in Deuteronomy xviii. With respect to King James's prose writings, there is no doubt but "*Basilicon Doron*" is his most important work, and, like "*Demonologie*," was written for purposes of the greatest political significance. It was addressed to his dearest son and natural successor, Prince Henry, who, however, did not live to carry its precepts into execution, but although this was the case it did not become a dead letter in the monarchical fortunes of the British nation. The specific object of the treatise was to show his son "his duty towards God as a Christian, his duty in his office as a king, and how to behave himself in indifferent things." The work was written with an apparent sincerity and pedantic affectation, which too frequently carries conviction when a sounder philosophy fails, and the result was that it was not long before it was regarded as the supreme authority on the prerogatives of a king in relation to his subjects. "*Basilicon Doron*" perhaps exercised a more powerful influence than any work that had yet been written in promoting the doctrine of the Divine Right of Kings, which was so dear to the heart of several of the Steuart line. The difficulty of finding a reasonable excuse for James writing such a book as "*Basilicon Doron*" is vastly increased when it is remembered that he was the pupil of George Buchanan, whose entire intellectual sympathies were opposed to such views. Indeed, Buchanan's learned political treatise, "*De Jure Regni*" was written specially for James's guidance, and was designed to show what a King of Scots should be in order to command the respect and obedience of his subjects. As far as King James VI. was concerned, however, the work failed in its object, and while he regarded Buchanan as a great and overmastering intellect with whom it would not have been safe to enter into controversy, it does not appear that he was much influenced in his political views by his distinguished master and tutor, especially in his later years.

WM. MILWRAITH.

THE RAUCLE TONGUE OF BURNS.

II.

WE have been highly gratified by the number of letters, critical and otherwise, which reached us after the publication of the first article in last year's *Chronicle*, the contents of which, taken along with the diverse localities from which they were addressed, have convinced us that public interest in the subject is as engrossing as it is wide-spread. With regard to some of the suggestions submitted, we take this opportunity of explaining that it is only with the more obscure words and phrases that we profess to deal, and not with those which we have reason to know are still more or less in common use throughout the West Country. Most of the omissions pointed out are thus, we hope, satisfactorily accounted for. "Brooses," for instance, mentioned by one correspondent, we considered had been widely enough advertised already by Andrew Lang's refreshing gloss to the effect that it was "broth" the Auld Farmer had in his mind when complimenting Maggie on her pith and speed. There can, of course, be no broth without "broo," and barley is quite as essential for the real Scottish compound. Yet the Cockney must tread warily. "Broo" has no plural that we ever heard of, and "barley-broo" or "bree" is a bird of quite different feather. If he wants to know what "broo" really is, we cannot do better than advise him to puzzle out the meaning of the old Scots proverb, "Fry stanes wi' butter an' the broo will be guid." We have again and again come across the assertion (leaders being scarcer than followers) that the wedding-race, or "broose," was from the church to the bride's home. It is perhaps quite sufficient to say that it was not the Scottish custom to be married in church. We have conversed with at least a score of old men who had "ridden the broose" in their youth, and they all agreed in locating the course between the bride's home (where the ceremony almost invariably took place) and the house over which she was in future to preside as mistress. To be first

there was a post of honour conferring certain privileges for the day, which every "swankey" present did his best to secure.

"Then aff they a' set, galloping, galloping,
Legs and arms a-walloping, walloping,
Deil tak' the hindmost, quo' Duncan M'Alipin,
Laird o' Tullybenjo."

Another correspondent considers "rigwoodie" to be the ancient "ridgewoodie" which was passed over the back of the ox or horse to hold the "draught-woodies" in position, and was consequently semi-circular in shape. A "rigwoodie hag," in the light of this explanation, would therefore mean an old witch, wizened, and bent nearly double. A farmer obligingly gives an addendum to "stake," in the *Second Epistle to Lapraik*. An older arrangement than the post with the travelling ring, he says, was in the form of two stakes or posts, from four to five feet in height, driven into the ground at the head of the "buis" far enough apart to accommodate the cow's neck, but too narrow to allow the withdrawal of the head and horns. When the neck was got into position, a rope or bar was drawn across the upper ends of the posts to prevent withdrawal in an upward direction. That the "stake" meant the ordinary method of securing the cows in the byre is clear from the following couplet in the *Fête Champetre* :—

"Cauld Boreas, wi' his boisterous crew,
Were bound to stakes like kye, man."

To all and sundry who have favoured us with critical communications we can only say that the Poet himself is the final court of appeal; hence the best corrective to wrong interpretation is a study of the glossaries of the Kilmarnock and Edinburgh editions, for it is only when a word is not to be found therein that any difference of opinion is admissible. Our newspaper critic, who complained of our assertion that "city populations were a negligible quantity" in the examination of such a subject, we beg to assure that it was *city-bred* men and women whom we meant. Only those who have an intimate knowledge of rural life and manners can appreciate to the full the language, references, and imagery of Burns; yet we know that many such are to be found in cities and towns whose youthful impressions are kept evergreen by refreshing draughts from the perennial fountain of Scottish poetry and song.

To the examples which we culled from the Kilmarnock

Edition, perhaps one or two more might have been added. "Blellum," which occurs in *Tam O'Shanter*, and also in the *Epistles to M' Math and Creech*, though perhaps then in common use, was a Burns importation into the literary vernacular. The adjectives wont to be prefixed to it by Kate differentiate between it and "skellum," which means a knave or designedly bad fellow. "Skelpie-limmer" occurs only in *Hallowe'en*. The Poet himself gives, "a technical term in female scolding," as the translation. We have never heard the whole term used, though "limmer" we have heard scores of times, and always in the sense indicated by the Poet, which appears to be akin to the title he conferred upon Jamie Richmond. From the context, colour is given to the opinion that "skelpie" is almost synonymous with "gilpie," a young giddy-headed girl. "Snick-drawing," which Burns gives as "trick-contriving," still survives in "sneck-drawer," which means a dishonest, crafty person. "Shore," which occurs frequently in the text, we have never once heard used in Ayrshire in any of the senses indicated by the Poet. "To offer, to threaten," is his own gloss of the word, though it would appear there is room enough for several shades of meaning between

"Lang, Patronage, wi' rod o' airn,
Has shor'd the Kirk's undoin',"

and

"He shor'd them *Dainty Davie*
O' boot that night."

"Jirt," in the *Second Epistle to Lapraik*, we take to be the modern "chirt," to squeeze, or force through a small opening—a meaning which differs somewhat from the Poet's rendering, "a jerk." We have heard "yert," however, used to convey the idea of jerking. "Fleg," which occurs in the same poem, and also in the *Election Ballads*, he does not condescend upon. In the former instance it evidently means a kick or blow; but in the latter, if the idea of kicking is present at all, it is transmuted into the motion of the legs in mounting a horse. "Bickering brattle," which occurs in *The Mouse*, does not appear in the Burns Glossary. "Brattle," however, is given as a short, hurried race, while "bickering" will best be understood by referring to the root-word in *Death and Doctor Hornbook*—

"Leeward whyles, against my will,
I took a bicker."

* *Ieroc*, from the Celtic "oe," a grandchild, the Poet himself interprets, and so saves the enquirer a world of trouble. It is to be regretted that so few of the cheaper editions contain the Kilmarnock and Edinburgh Glossaries, as many needless discussions would thereby be prevented. They can, however, be procured with Scott Douglas's Kilmarnock Edition, and the Shilling Edition of the same, issued in 1896 by the same publishers.*

Resuming our investigation at the point at which we left off last year, the Edinburgh Edition of 1787 claims our attention, and the first thing that strikes us is the pains the Poet took to render every word of his compositions intelligible to the more extensive and diversified audience he was now called upon to address. Scarce a Doric obscurity was omitted from his revised Glossary, and so full and accurate is it that the average Scottish reader needs no further assistance, even at the present day. To hammer out to tenuity this material would be supererogation on our part, if not something worse. We will therefore confine ourselves for the most part to the few words and phrases on which his Glossary is either altogether silent or which are in themselves ambiguous when welded in compounds and combinations.

"I wad be kittle to be misleared,"

which occurs in *Death and Doctor Hornbook*, is not so difficult to understand as the hyper-critics wish to make it. "Kittle" here means, apt or likely, though in

"Corbies and clergy are a shot right kittle,"

of the *Twa Brigs*, the meaning is, ticklish or difficult. "Kuittle," to tickle, formerly referred to, is quite a different word. "Misleared" is a compound whose base is "lear" or learning, and may be construed literally as, untaught or uncivilised; more freely as, badly educated or ill-bred. The passage anglicised would therefore run, "I would be likely to be boorish or ill-bred." Further on in the same poem we have

"Whase wife's twa nieves were scarce weel-bred,"

as Death feared his would be if the brandishing of the "whittle" were carried too far. "Cheeks o' branks" were the wooden side-pieces of the old branks or bitless bridle. The "calf-ward" of Johnny Ged was the church-yard, the grass in which was

* D. Brown & Coy., Kilmarnock.

generally a perquisite of the sexton, though it was occasionally claimed by the parish minister. "Gimmer-pets" evidently proved a stumbling-block to Mr. Corbett, who hazarded the following:—

"A country squire had got the bots,
Or windy cholic in his guts:
His only son with Hornbook plots
To breed disaster;
By gift of *two small cottage lots*,
He's now the master."

If we are to understand "lots" in the auctioneer sense, Mr. Corbett is entitled to admiration for his agility in jumping the difficulty; but if the "two-acres-and-a-cow" idea is intended, he has tripped most grievously. The term "pets" is still applied to the few sheep reared on a farm devoted to dairying or the rearing of cattle. A "gimmer" is a two-year old female sheep, which becomes a "ewe" after lambing; before lambs lose their first fleece they are called "hogs"; while the term "wedder" or "wether" is applicable only to castrated lambs. "Gimmer-pets" are therefore hand-reared ewe-lambs under two years. For "curmurrin" Mr. Corbett might have gone to Burns himself, who gives it, not as "windy colic," but in less serious nomenclature as a "murmuring, slight, rumbling noise." "Through," rhyming with "enough" in the *Twa Brigs*, which Burns translates, "to go on with, to make out," we have never heard used in Ayrshire. In *The Ordination*, the opening couplet,

"Kilmarnock wabsters, fidge and claw,
An' pour your creeshie nations,"

has given rise to considerable speculation. "Nations" is used in the same sense in *To a Louse*, where the meaning is more apparent—

"There ye may creep, and sprawl, and sprattle
In shoals and nations."

"Wabster" or weaver is still used by farmers and farm-labourers as a term of contempt or reproach applicable to every one ignorant of agricultural operations or unskilful in their performance; hence the suggestive affirmatives in the first line and the expressive adjective in the second. "Creeshie nations" refers to the greasy crowds or detachments issuing from the various workshops and hurrying to the Laigh Kirk to secure points of

vantage as spectators. "Horn for horn," in *The Haggis*, is a contracted reference to the horns spoons which were then in universal use among the peasantry. It means more, however, than appears upon the surface. It is not so very long ago since the practice of eating out of a common dish was given up in rural Ayrshire, and we believe it still survives in the more remote districts. The writer has repeatedly seen the servants at a farm-house supping porridge out of a large wooden or earthenware basin placed in the centre of the table and flanked by two bowls of milk, which were also common property. Potatoes and broth were usually served in the same way, and if the text is closely studied it will be found that no exception was made when haggis appeared in the *menu*.

. . . . "they stretch and strive,
Deil tak the hindmost, on they drive."

"Skinking," in the same poem, is so familiar as the supposed test-word between the Edinburgh and London editions that little remark is necessary. "Skink" is in some districts still in use to designate thin, fusionless soup, but that the derivative "skinking" was transformed into "stinking" only in the London edition was conclusively refuted by Mr. Barclay Murdoch in his able and exhaustive article on the Edinburgh edition which appeared in the fourth issue of the *Chronicle* (January, 1895). To catalogue the London as the "Stinking Edition" is therefore a misnomer. "Shill" in

"The westlan wind blows loud and shill,"

is the old Saxon form of "shrill." It occurs in two other instances to be found in *Again Rejoicing Nature* and *Up in the Morning*. "Hauver-meal bannock," (more a quotation than a Burnsism), survives in the English word, haversack, the bag or sack for the oats or corn. "Hauver-meal" is consequently, oatmeal. "Doudl'd," in the same composition, evidently means, dandled, but as most frequently used in Ayrshire it has a second meaning altogether different. At country "kirns" or harvest-homes, when no musical instrument can be procured, the company "doudle" or syllable the dance tunes in chorus as they reel and set to each other. But perhaps even in the first sense it is connected with the hummed tune which usually accompanied the dandling. "Tassie" is a term still used in auctioneers' catalogues for cups and goblets.

“Fecket,” a vest or waistcoat, (according to Jamieson for underwear), is now obsolete in Ayrshire, at least we have never heard it. “Brent,” in *John Anderson, my joe*, means smooth or free of wrinkles. It does not appear in Burns’s Glossary, nor is it now in common use. Some authorities translate it, high or steep, but that is a quality of the forehead which old age would tend to emphasise rather than obliterate. “Fey” and “skyrin,” which both occur in *The Battle of Sherra Moor*, are not used elsewhere. The first evidently means, predestined to death according to the context, though we have heard it used to designate a fatuous or eccentric person; the second refers to the showy colours of the tartan—

“ But had ye seen the philibegs,
And skyrin tartan trews, man.”

The term “brankie,” in

“ Whare hae ye been sae braw, lad?
Whare hae ye been sae brankie, O,”

is a very obscure one. It seems to be a synonym for “sprush,” spruce or smart, which Burns uses twice; but some authorities consider it connected with “branks,” the ancient bridle; if so, it may be taken to mean, spirited, requiring restraint. The line in *Tam Glen*,

“ In poortith I might mak a fen’,”

has sometimes been quoted as a puzzle, though it ought to be comprehensible by the average Scotsman. “Poortith” is, of course, poverty, and “mak a fen’,” make an attempt to live comfortably. “He’s a fennie ane” is quite common in Ayrshire to express the resources of a clever, pushing man. In the lyrical trifle, *John, Come kiss me now*, we have

“ And some will hause in ither’s arms,”

that is, embrace. “Hause,” the throat or neck, is still familiar in the expression, “pap o’ the hause,” the common designation of the epiglottis in Scotland. “Neckin’” is a popular synonym in Ayrshire for courting. In *Does Haughty Gaul*, “clout” is sometimes misprinted “claut,” which is meaningless in the particular connection. “Clout” is a patch; “claut” means, to scrape together, and secondarily, what is scraped together, as in

“ A gleib o’ lan,’ a claut o’ gear,
Was left me by my auntie, Tam.”

The instrument used for scraping mud or muck together is also called a "claut." *Willie Wastle* is a good specimen of the "raucle tongue" throughout, from which we have already selected specimens. "Linkumdoddie" is generally supposed to be a fictitious name, but we have a distinct recollection of a ruined holding being pointed out to us as the veritable abode of Willie when driving some years ago between Biggar and Crook Inn. The *dramatis personæ* are said to have been an old couple, neighbours of Burns when he first went to Ellisland. "Hein-shin'd" in

"She's bow-hough'd, she's hein-shin'd,"

has been the subject of much commentary—some advocating "hen-shin'd," others "haim or hem-shin'd"; that is, bent outwards and meeting at the ankles, like the "haims or hems" of a horse's "brecham" or collar. "Hen-taed" we have heard applied to turned-in toes, but we have never heard any of the foregoing terms applied to the shin-bones. It might have been thought that

"Could stown a clue wi' onybody"

was obvious enough as one of Willie's characteristics, but on more than one occasion we have been appealed to for a translation. "Stown" is stolen, and "clue" is a ball of yarn. Weavers as well as tailors of the ancient type were credited with a propensity for "cabbage" when they got the chance.

This brings us to the end of the Edinburgh Edition. The two-volume editions of 1793 and 1794 contain few additions requiring comment. "Teen," chagrin or vexation, which occurs in the *Petition of Bruar Water*, is found in Chaucer, who uses it in a similar sense. Passing on to the posthumous editions, "wons," which Burns uses twice, is also an old Saxon word found in Chaucer, meaning, dwells. "Dyvor," a bankrupt, is still an Ayrshire term of reproach; "rief randies," thieving beggars or tramps, also survives in part at least, "randy" being still quite a household word for a badly-behaved member of the female sex, but never of the male so far as our experience goes. "Ramgunshoch" occurs only in *Had I the Wyte*,

"For our ramgunshoch, glum Goodman,
Is o'er ayont the water,"

where it evidently is synonymous with "crabbit" or surly. In

"The laird was a widdiefu', bleerit knurl,

we have two old Scots words, the latter of which is still in common use to express anything that is dwarfed or ill-grown. "Widdie" or "woodie" is a green withe or sapling. "As thrawn as a woodie," and

"Thraw the woodie, when it's green,
Between three and thirteen,"

are two Scots proverbs often quoted. "Widdiefu'" may therefore mean, "thrawn" or obdurate, though it is understood by some as synonymous with "rig-woodie," deserving of the gallows.

"Sic hauns as you sud ne'er be faiket,"

has been the cause of much difference among the doctors. Robert Chambers suggested "sic hauns as *yours*," as a way out of the difficulty, setting down "faiket" as "folded," to complete the sense. This amended reading is neither admissible nor necessary. "Haun" is still a common term in Ayrshire for a man or woman, much in the same way as "hand" when speaking of the operatives in a factory. "He's a droll haun," "she's an awfu' haun," are heard in Ayrshire every day. Burns gives no hint as to what he meant by "faiket," but reasoning from "defalked" or "defaiket," which Cuthbertson quotes from an old Kilmarnock manuscript, in which it means, subtracted or taken away from, the word seems to mean, spared or let off easily. A free translation of the line would therefore be:—Such able men as you should never be allowed to lapse into indolence. "Raploch," coarse, which also occurs in the *Second Epistle to Davie*, is an adjectival use of the substantive which was used to designate the rough cloth made from the coarsest of the wool.

"Goavin, as if led by branks,"

is part of Burns's description of his own behaviour in *On Dining with Lord Daer*. "Goavin," staring stupidly, is in everyday use yet. The allusion to the branks is a humorous comparison between his air of embarrassment and the uncertain gait of a horse encumbered with the old, clumsy bridle.

"I throw the wee stools o'er the mickle,"

in the *Address to the Toothache*, means that in his frenzy he attacked the furniture and tossed the small stools over the large ones. We have heard some ludicrous translations of this

passage, and in no illustration have we ever seen the hero depicted in the act of smashing the furniture. "Lippeden," in *To Dr. Blacklock*, trusted or relied upon, is still a household word all over Scotland. "Collieshangie," a tumult or uproar, is compounded of "collie" and "shangie" or "shangan," a tin can or other resonant article tied to the tail of a dog when it is desired that he take a bee-line for home. "Cardandie," another Ayrshire word for an uproar, is doubtless a corruption of "Kirkdandie," the annual fair at which place was the Donnybrook of the West Country in the olden time. "Kintra-cooser," a led stallion, is specially cutting in the humorous satire in which it occurs. "Crocks," in the *Twa Herds*—

"Wha will tent the waifs and crocks"—

signifies old or diseased sheep. "Flewit," a "skelp" or sharp blow, which occurs in the *Trimming Epistle*, is also used by Allan Ramsay, but we have never heard it used in Ayrshire. "Feck" means, value or profit, in

"Gied ye a' baith gear and meal;
E'en mony a plack and mony a peck,
Ye ken yoursel's, for little feck";

but as it occurs in the *Holy Fair*—

"Ye, for my sake, hae gi'en the feck
Of a' the ten comman's
A screed some day"—

it means, the greater part or the majority, in which sense it is an everyday word in Ayrshire. "The feck o't" or "the maist feck o't" is in universal use to express the larger quantity or number. "Gairs" is just gores, a feminine mystery in dressmaking; "jimps" and "jirkinet," which both occur in the same lyric (*My Lord a-Hunting*), refer to female articles of attire. The former is, stays or corsets; the latter (the diminutive of jerkin), a sort of boddice or jacket. "Thiggan," from the obsolete word "thigger," a beggar, is another of the numerous specimens of old Scots to be found in the *Address of Beelzebub*—

"If the wives and dirty brats
Come thiggan at your doors an' yetts."

The word "puke" in the line—

"Like a swine to puke and wallow,"

which occurs in the *Epistle to John Kennedy*, is not to be confounded with "pouk," to pluck, in *Death and Dr. Hornbook*. In the former instance it means, to vomit, as in Shakspeare—

"Mewling and puking in his nurse's arms,"

but the word is now rarely used in Ayrshire as an alternative for "spew." Burns uses the word "wallow" in the English sense, as in this quotation, and also as a pure Scots word meaning, according to Jamieson, to wither or fade. Scott-Douglas remarks that the line in *The Soldier's Return*,—"Syne pale like ony lily," appears in one MS.—"Syne wallow't like a lily." "What care I in riches to wallow," from *Tam Glen*, is understood in either sense according to the leanings of the reader. In the *Epistle to Major Logan*, we find,

"The witching, curs'd, delicious blinkers,
Hae put me hyte."

Jamieson says "blinker" is a lively engaging girl, but, as we pointed out in our first article, in the Cloaciniad *Come corve me*, we have,

"Wasna Wattie a blinker,"

which seems to intimate that it was a general term of reproach, "Hyte," angry or mad, is from the Saxon *hête*, hatred or indignation. We have never heard the word used, "gaen gyte" being the popular designation for lunacy or madness. "Grien," to long for or desire earnestly, is still in common use.

"Griens for the fishes and loaves"

will be found in the second *Election Ballad*, and "troggin" (pedlar's wares) in the fourth, derived from "trogger," akin to troker or trekker, a hawker or pedlar.

D. M'NAUGHT.



STEVENSON ON BURNS.

A SKETCH.

WHEN Robert Louis Stevenson was yet a young man of twenty-five summers he engaged to write for the "Encyclopædia Britannica" an article on Burns. He wrote the article and was paid for his work, but it was never printed in the Encyclopædia. The editor considered the article too violent a departure from the traditional and accepted estimate of Burns. What change the article may have undergone meantime is not known generally, if known at all. What is well known is that Stevenson was scarcely second to Pope as a rewriter, emendator, and pin-point polisher of his compositions. However, the article as it appeared afterwards in the *Cornhill Magazine* and in the volume of collected Essays entitled "Familiar Studies of Men and Books," has ceased to be a stranger. Its reception when published did not satisfy Stevenson. In it he had purposely aimed a blow at Burnsolatry, and found for result that he had missed his mark and aroused a devil. From the premises of Stevenson certain other writers concluded that Burns was essentially a bad man. Stevenson, in a critical preface to the book of essays mentioned, bravely resisted the attempt to identify him with such doctrine. Whatever character the article bears, it is still true, as W. E. Henley has remarked, that "the preferences of Stevenson were with Rab Mossgiel." Had the article only aroused the many lovers and the few haters of Burns to a grimmer party defiance, Stevenson could well have viewed the result with magnanimity and a Bohemian chuckle. But to be reckoned leader in what he regarded as gross fanaticism was not to be suffered in silence, and led him, on the republication of the article, to write a preface in which scathing chastisement is served on his critics, and in which, also, a few popular "class" infirmities are severely handled. In all this, how-

ever, the elements of failure inherent in his article on Burns are intensified rather than corrected. To rewrite an essay before printing it was easy for Stevenson, but to rewrite a printed essay that had obviously failed in its purpose was too much for him, and he chose the less dignified method of seeming to stand boldly where footing was left him, cracking his whip—his weapon is not an edged one—while retreating from untenable positions. The word failure has been used. Was other result possible? Stevenson had dealt with Burns's "feet of clay" because Carlyle had executed his "head of gold." The impossibility of reaching a man's character through his faults was clear to Carlyle, and ought also to have been clear to Stevenson. The process of deducting the sum of a man's vices from the sum of his virtues to find his character is never satisfactory in its result. It errs not so much in implying that character is the difference between the virtuous and the vicious as in assuming that vices and virtues that can thus be tabulated are the true exponents of character. Burns saw deeper than this, and maintained that

"What's done we partly may compute,
But know not what's resisted."

What beneficent light is emitted from both Burns and Stevenson is of the nature of transmuted heat. What is dark and unlovely in both is due to derangement or failure of the transmuting process. The fact of one man showing a larger residue of untransmuted raw material than another is not conclusive that his character is worse, so long as the original volume of raw material peculiar to each remains unreckoned with and the obstacles to transmutation remain ungauged. "Then at the balance let's be mute." The feeble, slim, hectic, angular Stevenson never felt in its strength the tumult of passion that heaved and rocked and hissed against the inner citadel of the man Burns. We cannot acquit Stevenson of both of two things—of every motive to be unfair and of ineptitude to deal justly by Burns.

The offensive element common to both the article and the critical preface is not Stevenson's smack-lip exposure of Burns's faults and failings, but his exaggerated statement of them; his tone of unbending superiority; and his purposeful exclusion—not so much from his study as from his constructive thought

—of every kind of evidence that would have conducted him to a conclusion differing from a foregone one. The writing is original, and may be replete with “style” for aught the present writer knows or cares to know; but error expressed with correct grammatical accident and literary grace is still error. His teaching is as little redolent of the true Burns as of the true Jean Armour. Burns is said to have had no love for Jean, and Jean no love for Burns: their marriage had no root in nature, though prior to it Jean was the mother of four children of whom Burns was father; Burns’s disloyalty to Jean both before and after marriage is fully insisted upon; and, to balance matters, Jean’s disloyalty to Burns becomes a special creation. The fact of Burns graduating for Bedlam on the miscarriage of “the lines” in 1786, and though from their first intimacy onward Jean’s love and will and destiny were those of Burns matter not to Stevenson, who stoutly maintains that the marriage was an error on the part of Burns due to a miscalculation of his moral strength. Burns is a Don Juan, except where the character associated with that name does not suit the writer’s purpose; Jean is a facile, empty-headed girl, because the preface says so. After their marriage, every light in the soul of Burns, one after another, takes fright at Jean and leaps forth from its altar into blackness and extinction, whither Burns follows at greater leisure. Were the picture as true as the painter of it was gawkish, human emotion would require new channels and men be found weeping through their ears. But Nature teems with compensations. A glance at this awful picture suggests a glance at another, which we may call its correlative:—A man sits in darkness or in dimmest light; he is sick and vomits; a physician analyses; finds the discharged matter to be imperishable as *Tam o’ Shanter* or *Scots Wha Hae*, or that cry of humanity, *A Man’s a Man*. A rather strange picture, it may be said. Yes, but darkness breeds strange things. But, dropping metaphor, Stevenson has not told us why the feelings of Burns’s heart, in which those fled mental lights originated, did not depart and become extinct during his life. Loveable and courageous as Stevenson is, he did not, and now cannot, tell us that. It were too cynical to suggest that he took to manufacturing scarecrows because he thought such a business might prove lucrative. The following letter, if carefully read, will throw some light on

this point. It was written by Stevenson on his being informed of the unsuitability of his article for the pages of the *Encyclopædia*. It is strangely pathetic and curiously characteristic, and bears the date 8th June, 1876:—

“I suppose you are perfectly right in saying there was a want of enthusiasm about the article. To say truth, I had, I fancy, an exaggerated idea of the gravity of an *Encyclopædia* and wished to give mere bones, and to make no statements that should seem even warm. And perhaps, also, I may have a little latent cynicism which comes out when I am at work. I believe you are right in saying I had not said enough of what is highest and best in him. Such a topic is disheartening; the clay feet are easier dealt with than the golden head.”

Let every reader of this letter, who has not already considered, consider now how difficult is the writing of good biography. To surmount the difficulty involved in the moods of the person whose character is being delineated is an achievement nowhere to be found in the article to which the above letter refers; to surmount the difficulty involved in the moods of the person delineating that character is an achievement still higher, and, as the letter shows, Stevenson had made no effort to reach it. Burns practised the Pauline art of being all things to all men; and by a too sinister clutching at the things Burns *was* to some men, Stevenson has missed the real Burns and has caught instead a scarecrow with Kyle-made breeches. His Jean Armour is equally unreal. She is not the blythe, true-hearted, thrush-throated, springy-stepped maid of Mauchline, who, in a life drama with ill-composed prologue, acted with zeal and fidelity the part of exemplary mother, woman, and wife, but a heartless, soul-less, short-gowned something, that unconsciously hunted down into darkness the soul of our best-loved fellow countryman.

In the recently published “*Life of Stevenson*,” written by his cousin, Mr. Graham Balfour, many claims are entered in his favour which may be disputed. Other claims put forward therein will be ungrudgingly allowed. The root and pith of Stevenson are genuinely Scottish, and this is likely to preserve his memory green amongst us. Another trait, however—his attractive personality—cannot continue to influence Scotsmen strongly after the present generation has followed him hence, when his title to remembrance will rest on his written works. His memory is, however, in good keeping, though the haste

and ardour shown by H. B. Baildon and others to make him instantly and perennially famous is not reassuring.

JAMES GORDON.

The following extract may interest your readers if they have not seen the book, "Robert Louis Stevenson," by H. B. Baildon :—

"Here, too, must we subscribe to one of Stevenson's main contentions that Burns's marriage with Jean Armour, if a generous action, was none the less an error. Whether Burns ever met the woman who could have saved him from himself and his circumstances is highly doubtful; but whoever it was, it was not the facile and yet, at one time, disloyal Jean. The woman to save Burns must have united refinement with tact and devotion, and sufficient intellect to help him in directing his genius (which flagged more from want of guidance and suggestion than from real decay), and with strength of purpose to keep him true to his better resolutions. Had such a woman existed, would she have married Burns? To a woman nurtured in delicacy and refinement would not the coarseness of the ex-ploughman, with his retinue of ex-mistresses and bastard children, have been more revolting than the poet himself was attractive. A poet is a poet only in his exalted moments; an exciseman, an ex-ploughman, is an exciseman, an ex-ploughman, most of the twenty-four hours." (Pp. 89-90.)

It is always possible to run counter to Carlyle and even to Burns himself on the wisdom of the latter's marriage with Jean Armour; but that the position can never be assumed without grave peril is clear from the above passage. To plant a Chilian araucaria beside a British oak expecting that the latter will thereby become a Mediterranean pine, has no basis in nature and no antecedent in history to recommend it. After her marriage with him, Jean lived and suffered with Burns while he lived, and revered his memory after his death. It is by no means clear, on the other hand, that the hypothetical person here prescribed as a suitable wife for Burns would have accomplished any one of these things. Besides, if necessitation exists at all in human relations it is stronger in moral obligation than elsewhere; stronger in the humane instinct that led Burns to marry Jean Armour than in the frail critical submission signed Stevenson as executor and Baildon as witness.

J. G.

To show how delightfully varied is the view from the Burns Chair of Moral Philosophy, we quote the anti-climax from Henley's essay. (Pp. 291-92.)

"The conclusion is obvious. The Novelist turned Critic is still the Novelist. Consciously or not, he (Stevenson) develops preferences, for, consciously or not, he must still create. Stevenson's preferences were with Rab Mossiel. And the result was a grave—but not, I hope, a lasting—injustice to an excellent and very womanly woman and a model wife." [ED.]

AFTER A CENTURY.

Is he forgotten? Ask the Scot sojourning
 In torrid zone, or 'mid the Arctic snows ;
 Ask the lone exile whose sad heart is turning
 To the dear mother land at life's dark close.

Ask the grim soldier, weary vigil keeping—
 The sailor, wrestling with the ocean's power—
 The mother watching by her infant sleeping—
 The lover, wandering forth at gloaming's hour.

Ask ! And the answer comes, perchance unspoken :
 With smiles or tears 'tis given, and understood
 The golden harp of sympathy, unbroken,
 Responds with every string the master's mood.

Forgotten ! Nay, while seasons run their courses,
 While generations pass, and centuries roll,
 His living words shall reach the hidden sources
 That make all men one kin from pole to pole.

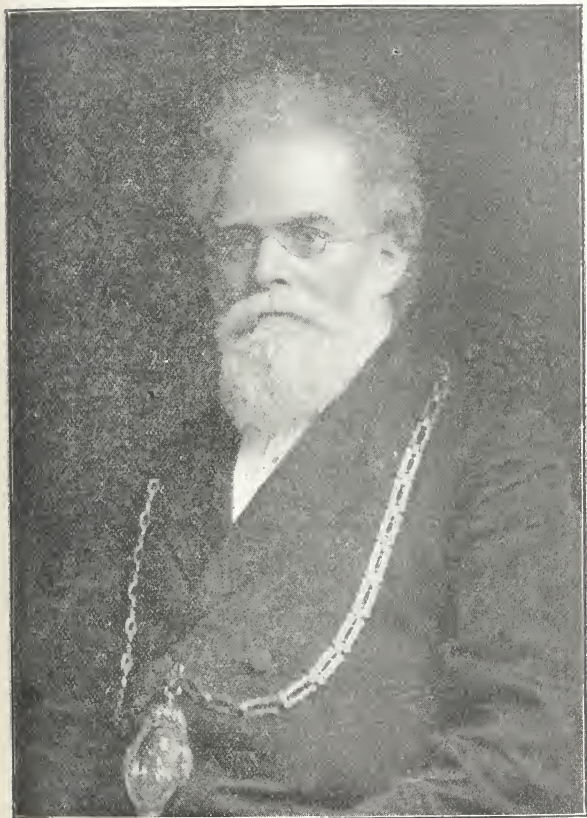
JANET A. M'CULLOCH, Wolverhampton.

THE PROPOSED BURNS LECTURESHIP.

AT the annual meeting of the Burns Federation, held in the Windsor Hotel, Glasgow, on 27th June, 1901, Mr. William Freeland, on being called upon to report progress in the matter of his scheme for a Burns Lectureship said :—

“ Your desire will, no doubt, be to learn whether there is anything new to communicate regarding the proposal to found a Lectureship in the name of the National Bard, for the teaching of Scottish Language, Literature, and History, in the University of Glasgow or elsewhere. As there may be a few gentlemen present who are not well acquainted with the genesis of the idea, perhaps you will permit me to indulge in a brief recapitulation. Let me say then that the scheme originated in the Bridgeton Burns Club, and is the authentic flower of its constitution, wherein the good seed was sown thirty-one years ago. Being a member and ex-president of the club, I am enabled to say that our funds, which now amount to a considerable sum, have been carefully husbanded for educational and academic purposes. But we were not therefore prevented from contributing towards the erection of much Burns statuary. At length, however, it occurred to one of our oldest and most experienced members (Rev. William Leggatt) that the time had come when some change should be made in the method of honouring the memory of the Poet. This, it was seen, could very well be done by linking his name to some national and patriotic interest. Burns loved his country, its history and its song-literature—all three of which were to him a perpetual fountain of inspiration. Well, we found in the constitution of our club the living germ of our dream. Let us, we said, connect the name of Burns in some way with the subjects which were to him the breath and soul of his higher life. The result was the idea of a Lectureship, if not a Chair. I had the privilege of laying the matter before the Federation at Mauchline, and then of expounding it at Dumfries. Having at that meeting considered the question, the Federation unanimously resolved to adopt it as one coming properly within the range of their policy. Captain Sneddon, our secretary, then sounded various clubs on the subject, and received no unfavourable reply, though some clubs required time to consider the question. We have reason to hope that they are not neglecting it. In certain cases handsome contributions were promised, and our expectation is that sooner or later this grand purpose of the Federation will be realised. It might be asked—though I do trust that nobody will hazard the question—whether enough has not been done in memory of Burns. So extraordinary a query would

I presume, draw forth the prompt and emphatic response that our highest services to the Poet remain unfulfilled—that is to say, if our love for Burns is a genuine passion, and not a piece of theatricality and self-glorification.



Mr. William Freeland.

As you already know, the sum we require is a mere bagatelle—only £5000—which 100 of our clubs could procure by inducing their members and friends to subscribe £50 in shillings or other convenient sums, great or

small. My profound personal regret is that I cannot myself pour out the whole sum in a gentle stream of sovereigns. The position last year was that the people having heartily responded to the call for subscriptions to the patriotic funds in connection with the war in South Africa, could hardly be expected to lend us any particular assistance. Now, sir, what of the present year? I regret to say that my report is not of a too cheering order. Last year, as you may remember, the Chancellor of the Exchequer was compelled to increase certain forms of taxation. He found it necessary to raise the income tax, the duty on the 'national nectar,' and the price of the 'divine weed.' I am very sorry—no doubt we are all sorry—that the Chancellor should this year find himself in a worse predicament. But the Government needs money, the Chancellor is bound to procure it, and the country is bound to supply it. For that purpose a further rise on the income tax was inevitable; but as we are all patriots we shall pay the extra call with a genial grin, and bear it. (Laughter.) Personally, I sincerely lament that I have not a hundred times more to pay than my present share, for that would mean, as I may elegantly say, 'an income according.' Then there is the sugar duty, which is likely to make the babies cry out, make the mothers moan, and the fathers blast somebody or something. Last year, as you will remember, there was a coal crisis which, while pressing execrably hard upon consumers, put vast sums into the treasuries of the coal owners. This year there is also a coal crisis of a different kind, which has produced a mighty lot of noise of not a very dignified order. Now, gentlemen, don't imagine that these things are not pat to the occasion. I have mentioned them for the purpose of warning you that our scheme will probably have to wait a little longer than most of us had anticipated. Even passionate lovers of Burns cannot well afford to contribute a succession of sums in times of national trouble, and little did our Poet himself imagine that his name would come to be mixed up with the stringency of British taxation 105 years after his death. But although our most earnest desires may be baffled for a time, the purpose we have in view is the issue of a living idea, and is bound to conquer in the long-run, by the aid of whatever men or means. It surely cannot be thought for a moment that the proper treatment of Scottish language and literature, and of Scottish history can be much longer neglected in Scottish Universities. The whole question is ripening towards fruition. In December last the *Dundee Advertiser* wrote heartily in support of the Federation's plan of campaign in urging upon the clubs their grandest and perhaps final form of duty in crowning the memory of the National Bard. But the *Advertiser* did more. It addressed three comprehensive questions to a number of Professors and others, whose replies form a singularly interesting body of learned opinion, approving the institution of Scottish Lectureships or Chairs, and indicating in what manner the various subjects might be treated in the Universities. It is not necessary that I should give an analysis of the letters, but I may express the hope that Mr. M'Naught, our editor, will be able to reproduce them in the number of the *Burns Chronicle* for 25th January, 1902. I should like to recall a curious forecast which was made by a writer in the *Glasgow Herald* last year, and to which

I referred in my statement at the last annual meeting of the Federation. That forecast was to the effect that 'Mr. Carnegie meant to do something solid and permanent for Scottish literature and history.' Nobody then knew anything about Mr. Carnegie's real intentions, so that the recent announcement of his magnificent donation of £2,000,000 to the Scottish Universities came upon us with a pleasing shock of surprise. The annual income from these millions will be something over £100,000. How this income is to be utilised has not, of course, been finally determined. It appears, however, that one half will be expended in strengthening the Scottish Universities in the Faculties of Science and Medicine, in History, Modern Languages, and Literature, until they shall be as strong as the Universities of Germany and the United States. Then, as to the other half, the probability is that it will be at least partly expended in the paying of ordinary class fees of Scottish students, female as well as male. But there is a third purpose. In the event of there being any surplus income, it may be used for the purpose of extending lectureships, if not also evening classes outside the Universities. Again, last year, as you will remember, I remarked, partly, of course, in jest, that as we had a number of millionaires in Scotland, 'it might not be a bad thing to get up a competition amongst them for the honour of contributing the few harmless necessary pounds we require.' Does it not look as if Mr. Carnegie had read the *Chronicle's* report, and, in the downright American style, at once resolved to anticipate all competitors? (Applause.) At all events, he has done it; so that our home-made millionaires have lost the chance of winning the one incomparable honour of their lives. It is the old story. Near dwellers are not always far-seers—they are rather short-sighted. Here, for instance, is a University built upon a hill—Gilmorehill I call it—which like Scottish Universities has been starving for a little money, and the millionaires down in the City don't see it. But quietly hither comes a man from a distance of 3000 miles, and without fuss lays down upon the counter, so to speak, a cheque for £2,000,000, and says, 'There you are; let me see what you can do with that little sum for your academic redemption.' (Applause.) Well, sir, we shall see. My own belief is that Mr. Carnegie's plan includes the very scheme of the Burns Federation for the institution of Lectureships, if not even Chairs, to deal with Scottish Language, Literature, and History. I sincerely hope it does. But I hope, on the other hand, that we shall not relax our efforts to persuade the Burns Clubs that it is their duty to institute at least one Lectureship in the name of the Poet whom they profess to love and adore." (Applause.)

A committee was appointed to watch over the matter and take what steps might be deemed desirable in furtherance of the object in view.

The delegates afterwards partook of luncheon in the "Windsor"—Provost Mackay presiding, and Capt. Sneddon officiating as croupier.

The following is the correspondence referred to by Mr. Freeland, which appeared in the *Dundee Advertiser* between January 14 and February 20, 1901 :—

IMPORTANT LETTERS.

In furtherance of the proposal under consideration by the Burns Clubs to give the Scots Language and Literature a special place in the Universities, we have invited opinions from a number of gentlemen whose title to be heard will instantly be recognised.

The points suggested for consideration were :—

1. Do the Scottish Language and Literature afford scope for academic treatment at the hands of a Professor or Lecturer?

2. Should Scottish History and Antiquities be conjoined with the study of Scottish Language and Literature?

3. If a Lectureship were founded, should a regular Lecturer be appointed to deliver Lectures and teach classes in one of our Universities? Or would it be well to establish a Lectureship which should be held by a different Lecturer each year?

From Professor SAINTSBURY, Chair of Rhetoric and English Literature,
Edinburgh University.

The subject of your letter is of so much importance that, at this the very busiest time of the year, I hardly feel able to treat it as it deserves. I made some reference to it in the graduation address at this University three years ago, and since then I have often considered it. As to your three questions, there can be no doubt about the answer to the first. Scottish language and literature most certainly afford scope for academic treatment, and might well receive it more fully than they do at present, though in Edinburgh, at least, we by no means neglect them. To the second I should feel inclined to reply that, though "History and Antiquities" are inseparably connected with "Language and Literature," I do not think that they could be well treated together in a single course, or even, perhaps, by the same person. The third is a question not merely much more difficult to answer, but hardly admitting of any single reply without a good many conditions and provisos. If the arrangements of the Scottish Universities were like those of Oxford and Cambridge, where the Chairs, though they may assist, cannot possibly hamper the smooth running of the curriculum, there could be no difficulty in the matter. But as it is apparently an understood thing that every Scottish Chair has to be made directly subservient to graduation, the multiplication of Chairs and Courses

(the latter frequently optional) often introduces great difficulties in practical working, especially in reference to examinations. And, unfortunately, the system has been so recently re-arranged that there seems to be no immediate chances of adjusting it afresh.

I think it not impossible that in this particular instance a very desirable object could be attained without fatal entanglement : but, as I have said above, I cannot at present dwell at length on the means.

From Mr. G. W. PROTHERO, formerly Professor of History in the University of Edinburgh.

I think—I. That the Scottish Language and Literature afford, if treated both from the literary and the philological point of view, ample scope for academic treatment by a Professor or Lecturer.

2. That Scottish History and Antiquities should *not* be conjoined, at least not on equal terms, with Scottish Language and Literature ; for either of these is enough to occupy the attention of one academic teacher. A Professor who attempts both will inevitably devote himself mainly to one subject, at the expense of the other. No one can properly study or teach the language and literature of any country without also studying its history and antiquities, but it does not follow that the latter should be recognised subjects of his Professorship. If you want to get the Language and Literature properly taught you had better not bind your Professor to teach also Scottish History and Antiquities, but leave him free to study the latter and to introduce them into his lectures so far as may be necessary and no more. By loading him with both subjects you will run a great risk of having neither subject properly dealt with. Therefore stick to one or the other.

3. The best results in academic teaching are, I believe, obtained by permanent appointments. Yearly appointments may produce brilliant occasional lectures, but inevitably lead to rather superficial results and unsystematic methods. No man who holds office for a year only can start or maintain a "school," say, of literature or philology ; he can at most give hints or suggest ideas, and it is impossible to make the teaching of a succession of teachers continuous or really effective. Nor can such a teacher be expected to take so much interest in his work as one who can look forward to a long period of work, in which he can develop himself and his methods together. On the other hand, there is, of course, the danger in life appointments that you may appoint an inferior man, or that a man who begins well may, from a variety of reasons, become lazy or ineffective. The best way, I believe, is to appoint for a term of years, say five or seven, with full power to terminate a Professor's tenure at the fixed time if he is or becomes inefficient, or to prolong it indefinitely if you find you have got hold of the right man.

From Professor LODGE, Chair of History, Edinburgh University.

I am in favour of the multiplication of teachers in Scottish Universities, especially for the Honour students, for whom inadequate provision is now

made. I should therefore welcome the appointment of a Lecturer on Scottish Languages and Literature, whose course should be recognised *pro tanto* as an Honours course in Group F (English). But I do not think that the subject should be taught as an alternative subject for the ordinary degree.

From Professor LAWSON, Chair of English Literature,
St. Andrews University.

In framing your queries on this subject you have inadvertently overlooked the fact that at present in the Scottish Universities Scottish Language and Literature are studied in connection with English Language and Literature. Both in historic exposition of periods of literature and in detailed examination of separate works Scottish and English poets and prose-writers are considered in the same way.

The institution of a Chair or Lectureship would not stimulate special study so well as the foundation of annual or biennial prizes in all the Universities, or, for that matter, as the foundation of one annual inter-University prize. Prizes for the special study of Scottish Language and Literature might be given in connection with the several English classes, and for the study of Scottish History and Antiquities in connection with the history classes already existing.

This course, I believe, would not only encourage distinctively Scottish scholarship, but it would foster it as part of a wider discipline. It would also be a cheaper method of attaining the end in view. The sum required annually to pay one Lecturer for one University would provide prizes of sufficient value for all the Scottish Universities.

If a Chair were to be founded or a Lectureship instituted, the Professor or Lecturer would be at a great disadvantage until an Ordinance could be passed making Scottish Language and Literature a department of study for graduation in Arts. He would simply be a teacher at large. Latin, Greek, English, French, German, Italian, Sanscrit, Hebrew, Arabic, Syriac, Celtic, and Modern Greek are at present recognised under Language and Literature, but the Scottish tongue is not.

From PROFESSOR GRIERSON, Chair of English Literature,
University of Aberdeen.

With regard to the question of a Lectureship in Scottish Language and Literature, I should like in the first place to point out that the subjects are not so entirely overlooked in the Scottish Universities as seems to be thought. The Ordinance which instituted the Chair I now hold prescribes that it shall be part of the Professor's work to lecture on Scottish Vernacular Literature. These are not the exact words, but they are to the above effect. In Edinburgh I believe the present Lecturer on the English Language devotes considerable attention to the Scottish Dialects and Literature.

Nevertheless, there can be no doubt that English Literature and the English Language (especially when English is made to include Scottish) constitute far too large a field of study to be adequately treated by any one man. The great want of the Scottish Universities is a supply of lecturers to deal particularly with special parts of the colossal subjects which are entrusted in their entirety to individual professors. Every American University has from twelve to a score of lecturers on English Language and Literature, each giving special courses. It would undoubtedly, therefore, be a great boon to any of the Scottish Universities to have a Lectureship devoted to one or both of the subjects referred to. The lecturer should, I think, be a regular teacher appointed for five years at a time. A regular lecturer, appointed for five years or more, could also prosecute research in his subject. The lectures should be open to all students and to the public, and attendance on them might be made compulsory for candidates for honours in English (Language and Literature). I do not think that the subjects of History and Antiquities should be united with those of Language and Literature. The subject would be far too large. It would either be treated superficially or some portion of it would be dropped by each lecturer.

There should be in every Scottish University a Lecturer on Scottish Language and Literature, and also one on Scottish History and Antiquities.

From Dr. W. W. SKEAT, Professor of Anglo-Saxon, Cambridge.

Before any such scheme is considered, it is necessary to consider what is meant by such terms as "The Scottish Language" or the "Scottish Dialects."

No one can be in a position to understand these terms until he has carefully read and mastered the contents of the standard essay on the subject, viz. :—"On the Dialect of the Southern Counties of Scotland," by Dr. Murray, editor of the New English Dictionary, published in 1873. It is by far the best work on the subject.

It will then appear that such terms as "The Scottish Language" or "The Scottish Dialect" are wholly misleading," though "Scottish Dialects," in the plural, is more intelligible.

There is no Scottish language in the strict geographical sense. The "Dialect of the Southern Counties of Scotland," to use a more careful phrase, is neither a language nor a complete dialect; it is part of a dialect or language. What is really meant is that the dialect, or dialects, of the southern part of Scotland belong to a great and most important portion or variety of what is technically known as the English language. This variety is usually called by scholars "Northumbrian English," or "Northern English." It includes much more than South Scotland, namely, the folk-language of Northumberland and other Northern English counties north of the Humber. The Northumbrian dialect extends from Aberdeen to Doncaster; it is not the Tweed, but the Humber, that marks it off from the Midland English. The language of Barbour is almost identical with

that of the Yorkshireman Richard Hampole, and with that of the remarkable old poem entitled *Cursor Mundi*.

It would be disastrous if all the results of modern scholarship were to be either ignored or opposed by a scheme that failed to include the works of Hampole or the "Wars of Alexander." If the question should arise as to the importance of "The Language and Literature of Northumbria," then I should at once reply that it is deserving of the highest efforts of the greatest minds.

I may add that all "Northumbrian English" is included (1) in the great New English Dictionary, which excludes, however, words that are now considered merely dialectal; and (2) in the English Dialect Dictionary, which is supplemental to the former. I may add that a popular sketch of the three main English dialects is given in my eighteen-penny Primer of English Philology (pp. 10-15).

From Mr. G. GREGORY SMITH, Lecturer in Rhetoric and English Literature, University of Edinburgh; General Editor, Scottish Text Society.

1. There can be no doubt that the "Scottish Language and Literature afford scope for academic treatment at the hands of a Professor or Lecturer." Experience has shown that such treatment is possible, and that its development is necessary. In the University of Edinburgh the Professor of Rhetoric and English Literature devotes portions of his Ordinary Course to an historical and critical account of the leading Early and Middle Scots poets, and prescribes exercises on the work of special writers. In my Honours Course on Old and Middle English I endeavour, within the narrow limits of a section of 50 lectures, to give a systematic outline of the development of Early and Middle Scots, with particular reference to the problems of dialect and external influence. Candidates for Honours in English this year are required to show knowledge of the *Kingis Quair*, Henryson, Dunbar, Gavin Douglas, and the *Complaynt of Scotlande*. I mention these facts, as it is frequently stated, even in well-informed quarters, that the scientific study of Scots is absolutely neglected in Scottish Universities.

2. I am strongly of opinion that the teaching of Scottish History and Antiquities should not be conjoined, in the same person, with that of Literature and Language. Each group is sufficiently large and important for separate treatment. If Scots be handicapped at present by the conjunction of other literary and philological subjects, it would be placed at a greater disadvantage in association with the more alien matters of political and antiquarian history. This consideration does not, of course, affect the question whether a knowledge of both groups should be required from University candidates.

3. I am also of opinion that the proposed appointment should not be an *annual* one, if by that we are to understand that a *different* lecturer is to be chosen each year. Courses by separate lecturers may be of great value, but the academic disadvantages of such a plan quite outweigh the usefulness of the most brilliant individual effort. The systematic and scientific

treatment of the subject is impossible. Lectures, or short sets of lectures, however excellent or however dilettante, will take the form of essays on the lecturers' pet subjects. These, if printed, might be of *literary* value to the specialist, in the way that *Anglia*, or *Englische Studien*, or the *Proceedings of the Philological Society* are valuable, but they could not be said to be a serious contribution to the *academic* study of the subject; and I doubt whether we can expect to find, even in future conditions of more advanced scholarship, a sufficient supply of experts to do the honours of such an annual festival. A University Senatus might find it a harder task to stalk a Scottish philologist than a Gifford lecturer.

It should be kept in mind that the success of the generous proposal will be attained only by framing the practical arrangements in strict conformity with the scientific and academic needs of the time. We shall never lack individual appreciations of our national poets, whether from London or from Kilmarnock, or the enthusiasms of the amateur who has convinced himself that Scots is a French dialect. Scotland has for more than a century shown a strong bias to the study of its language and literature, but most of her endeavours—from the magnificent Club collections to humbler private ventures—give evidence of aptitude rather than of scholarly experience. There has been in recent years an awakening interest in our Northern speech in the Universities of Germany and America, and in England. In Scotland we have not done as much, despite the efforts of our Universities and the labours of the Scottish Text Society. I take this proposal to be an expression of a patriotic desire not only that we are not to lag behind other countries, but that we should assist to realise for the study of Scots its proper place in the perspective of European scholarship.

From Dr. JOHN WATSON (Ian Maclaren).

With reference to your interesting inquiry, I am of opinion that in one of the Scots Universities, say Edinburgh, there ought to be a scholar and, if possible, a Professor who would give his whole time to the study—first, of the Scots Language as it was written, for instance, by Sir David Lindsay; of Scots History, showing the development of the nation; and of Scots Art, especially that distinctive form of architecture which embodies the ideas of our people.

From Mr. ANDREW LANG.

As I do not know to what extent Scots History, Literature, and Language are treated by the existing Professors in these branches, I fear I cannot answer your questions. But it is plain that till these studies are made part of the examination for degrees, &c., no students, or very few, would attend lectures on them.

A yearly lectureship would, I think, be useless.

A Scotch Professor of Modern History, or of English Literature, can of course take in Scotch subjects if he likes. But unless they pay in examinations, of course he won't.

From Mr. GEORGE EYRE TODD, writer on Scottish Historical Subjects.

SIR,—There can be little question, in the mind of any student of our Scottish Literature and ancient tongue, of the advantages which would accrue to the nation from a lectureship on these subjects. The whole of a noble old literature is gradually being forgotten for lack of attention being directed to it, and the lamentable state of popular knowledge as to what is really the “auld Scottis tongue” can be partly measured by the fearful and wonderful attempts made by some writers to reproduce it. Anything which would direct attention in an educated way to such wells of Scottish undefiled as Barbour’s *Bruce* and Henryson’s *Testament of Cresseid* would do an infinite service to Scotland. If any man thinks he “thoroughly understands” Scottish, it may interest him to ascertain how long it takes him to write out an accurate translation of any single stanza of King James’s *Christ’s Kirk on the Green*, even with Jamieson’s *Dictionary* at his elbow.

Almost the same thing has to be said about Scottish History and Antiquities. It is simply astonishing, lamentable to discover, how little Scottish, or even fair British, History is taught in the modern primary schools of Scotland. What is taught is really English history from an English point of view, both of early and recent times. It is perhaps for this reason that the average Scotsman of to-day knows so little of the thrilling and dramatic past of his own country. While he probably can tell all about Magna Charta and the Wars of the Roses, he would be somewhat at a loss to state, offhand, Comyn’s claim to the Scottish Crown or the real reason for the Douglas wars.

If it were for no more than the sake of reviving and popularising a real knowledge of Scottish History and Literature, it would be easy to make out a strong case for the foundation of a University lectureship. But there is more than this.

From the academic point of view it is necessary to show the educational value of the study advocated. This might easily be done at length; but I shall only draw attention to two points. A knowledge of the Northern or Scottish Division of early English throws as valuable a light upon the origin and development of modern English as a knowledge of the middle or more southern division does. To a Scotsman, with the lingering instinct for the fine distinctions of his hereditary tongue, it throws much more. Exactly the same thing may be said of Scottish History as a handbook for the teaching of the philosophy or general movements of history. To a Scotchman, for instance, the reigns of James IV. and V. and Queen Mary afford a more vivid and pregnant illustration than any descriptions of foreign events can of the great spiritual movement known in its various manifestations as the Renaissance and the Reformation. As for Scottish Literature from the academic point of view, it is enough to recall the fact that the student who is not familiar with the great poetic outburst of the reign of James IV.—the verse of Henryson, Dunbar, and Gavin Douglas—is only partly equipped for the study of the outburst in England which followed it, in the reigns of Elizabeth and James I.

The two studies—of Scotch Language and Literature, and of Scottish History and Antiquities—might very fitly, I consider, be united under one lectureship. Scottish poetry in particular, in each of its eras, forms an exact reflection of the national history of its period, and cannot properly be studied without a knowledge of that history. Scottish History, on the other hand, again and again finds its most pregnant records and illustrations in the national poetry. And the development of the language was, of course, linked at every step with the historic relations and development of the country.

The point as to whether a lectureship, if founded, should be entrusted to one man for life, or should be a yearly or biennial appointment, is, I should say, a matter of practical utility, to be decided according to the experience of the particular University Court under which the foundation was placed.

To the Editor of the *Dunee Advertiser*.

13th February, 1901.

SIR,—I have observed, with much interest, the discussion in your columns of the question of the institution of a Chair, or Lectureship, of Scottish Language and Literature in the Scottish Universities. The editors of the various collections of the Scottish Clubs—the Maitland, Bannatyne, Wodrow, &c.—and the more recent Text Society, have done much towards the preservation of valuable historical and literary remains; but the Universities cannot be said to have done anything worth mentioning in the way of a scientific study of a subject which, as the national custodiers of history and guardians of literature, should be their special care. We have, annually, exuberant demonstrations of perfervid nationality in Saint Andrew's dinners and "nichts wi' Burns"; but we see little corresponding enthusiasm for saving from oblivion the language which Burns made the vehicle of some of the finest lyrics in the world, and for assigning their proper place in the history of literature to the men who used it—such as Barbour, James I., Henryson, Dunbar, Lyndsay, Knox, and others who might be named. Professor Skeat, in a letter to your paper, states that "there is no Scottish language in the strict geographical sense"; but whether we call it "Scottish," or, as Professor Skeat seems to prefer, "Northumbrian English," the mere geographical limits of the region in which the language has been spoken and written do not affect the fact that such a language has existed from the dawn of literature in Britain, and had a literature of its own—rich, varied, expressive—and has been associated specially with Scottish writers and the events of Scottish history. There can be no doubt that this language affords an ample field for the study and research of Professors, or lecturers, chosen to trace its developments, to expound its characteristics, and illustrate its literature. The share of their attention given to it by certain of the Professors of English Language and Literature (notably, I believe, in Edinburgh and Aberdeen), while showing their just sense of its importance, is not—cannot be—commensurate with

the amount of time and study necessary for the treatment it should receive as a special branch of education in every Scottish University. It would be a mistake to entrust to one man the two departments of "Language and Literature" and of "History and Antiquities." Each of these is enough to occupy the whole attention and teaching time of a single professor or lecturer. To found a new Professorship involves difficulties—financial and academic—which are obstructive; but a Lectureship, tenable for, say, five years, with a salary of £300, need not be unattainable in Glasgow or Edinburgh at least, if all the diners-out on the 30th November and the 25th January would combine their resources for this patriotic end. The subject might be worked into an "option" for graduation; but even if it could not, a University exists for other ends than graduation, and is bound to meet the wants and foster the taste of those who love learning and letters for their own sake, apart from all calculations of their material value.—
Yours, &c.,
R. HERBERT STORY.

SIR,—Principal Story's excellent letter suggests to me that I might now make the more definite proposals to which I referred before. Dr. Story's estimate of £300 a year, as the sum to be provided, will, I think, be pretty generally approved; and this means, roughly (for it will not do to expect more from fees than the covering of class expenses, &c.), a capital sum of £10,000. If we are to quadruple this for the four Universities, we are not very likely to get it—not to mention certain other difficulties which will occur to the ingenious. To establish the Lectureship in one University only would be invidious, and, I would suppose, unpopular.

But £10,000 for one Lectureship would not be very difficult to raise; and I think that the requirements of the case would, at anyrate for a time, be perfectly well met by the establishment of an "itinerant" Lecturer, who would visit each University during one year of his four years' term. The Honours Course—and it would be an Honours subject—is practically now less than four years, so that each Honours student would be enabled to take it during his residence, while others would have their choice at short intervals. The appointments would be made either by an Inter-University Committee or by each University Court in turn over a cycle of sixteen years.

I have not overlooked some objections which may be made, but I will not anticipate them.—I am, &c.,

GEORGE SAINTSBURY.

2 Eton Terrace, Edinburgh,
Feb. 19, 1901.

THE DISPUTED ODE.

IF this enquiry is of comparatively little intrinsic importance, it derives value from incidental questions, such as the composition of "Scots wha hae," touched upon *en passant*, and also for the light it throws upon editorial methods.—[ED.]

IN the course of a paper upon "Burns's Ode for Washington's Birthday" in the *Burns Chronicle* for 1900, one of the minor issues raised was the identity of the poem referred to by Burns as "my Ode" in one of his letters to Capt. Patrick Miller, yr. of Dalswinton. Only two of these letters concern the present enquiry. The first in order of publication is the Poet's reply to an offer of an engagement to contribute to *The Morning Chronicle*. On Miller's representation, Mr. Perry, proprietor of that journal, "very spiritedly made the Poet a handsome offer of an annual stipend for the exercise of his talents in his newspaper." Burns replied to Perry's offer in the above-mentioned letter to Miller. The sentence just quoted is from a note by Cromek, who first published the letter (hereafter called the Cromek letter) as follows:—

"DUMFRIES, Nov. 1794.

"DEAR SIR,—Your offer is indeed truly generous, and most sincerely do I thank you for it; but in my present situation, I find that I dare not accept it. You well know my political sentiments; and were I an insular individual, unconnected with a wife and a family of children, with the most fervid enthusiasm I would have volunteered my services. I then could and would have despised all consequences that might have ensued.

"My prospect in the Excise is something; at least, it is, encumbered as I am with the welfare, the very existence, of near half-a-score of helpless individuals, what I dare not sport with.

"In the mean time, they are most welcome to my Ode; only, let them insert it as a thing they have met with by accident and unknown to me. Nay, if Mr. Perry, whose honor, after your character of him I cannot doubt; if he will give me an address and channel by which anything will come safe from those spies with which he may be certain that his correspondence is beset, I will now and then send him any bagatelle that I may write. In the present hurry of Europe, nothing but news and politics will be regarded; but against the days of peace, which Heaven send soon, my little assistance may perhaps fill up an idle column of

a newspaper. I have long had it in my head to try my hand in the way of little prose essays, which I propose sending into the world through the medium of some newspaper; and should these be worth his while, to these Mr. Perry shall be welcome; and all my reward shall be, his treating me with his paper, which, by the bye, to any body who has the least relish for wit, is a high treat indeed.—With the most grateful esteem, I am ever, Dear Sir, &c.”

The above contains every word given by Cromek. The whole letter is quoted for a purpose, although the latter part of it is not strictly pertinent to the subject now in hand—viz., the Ode to which Burns alluded as “my Ode” near the beginning of the third paragraph. Reading the letter carefully over, it seems compact, perfectly coherent, and to come to a natural close. Although without explanation or hesitation Cromek ascribes the letter to November, 1794, a question has arisen as to his authority for so doing. He gives no information upon the point, upon the manner in which the letter came into his possession for publication, or in which he procured a copy of it, and he makes neither statement nor guess regarding the ode Burns had in view. He merely prints the letter with the place and date of its writing set down in the most absolute manner. Whatever it may be now, the date was not a matter of speculation and argument to Cromek. In the article in the *Burns Chronicle* for 1900, accordingly, the position was taken up that “my Ode” was not, as had generally been supposed, “Scots wha hae,” but the “Ode for Washington’s Birthday.”

The second letter to Captain Miller, in the order of publication (hereafter called the Cunningham letter), was first printed, in 1834, by Cunningham. It is as follows:—

“DEAR SIR,—The following Ode is on a subject which I know you by no means regard with indifference.

‘O Liberty,

Thou mak’st the gloomy face of Nature gay,

Giv’st beauty to the sun, and pleasure to the day.’

“It does me so much good to meet with a man whose honest bosom glows with the generous enthusiasm, the heroic daring of liberty, that I could not forbear sending you a composition of my own on the subject, which I really think is in my best manner.—I have the honour to be,” &c.

Cunningham moved in a queerly mysterious manner. He enters the letter (vii. 210) as No. ccxxvii., but makes no mention of “Scots wha hae” either in connection with it or in the

appended note. The letter is undated, and no explanation is offered for placing it immediately after one to the Earl of Buchan, dated "Dumfries, 12 January, 1794." Only in the index is a date suggested and the precious Ode indicated. The entry reads:—

"To Captain Miller, 1794, with 'Bruce's address to his troops.'"

In his edition of 1840 Cunningham is yet more mysterious, and he hides plain facts in the loosest of English. At the head of a *facsimile* reproduction of the letter, these words are printed—"Fac Simile of the original letter to Captain Miller of Dalswinton, accompanying the Ode of 'Scots wha hae wi' Wallace bled.'" No date is given. On a separate sheet, these: "Fac Simile of 'Scots wha hae wi' Wallace bled' taken from the original in the possession of Robert Wallace of Kelly, Esq., M.P." Thereupon follows in the handwriting of Burns:—"Ode—Bruce's address to his troops at Bannockburn—Tune *Lewis Gordon*—." Notwithstanding this, Cunningham speaks in one passage of an "exact fac-simile of the 'improved' version of this immortal ode," although he had previously (108) said—"The simplicity and vigour of this most heroic of modern lyrics were injured by lengthening the fourth line of each verse to suit the air of *Lewie Gordon*."

At p. 477, away from the facsimilia, Cunningham says:—"The original ode in question is now where it ought to be, in the hands of Robert Wallace, Esq. of Kelly, M.P. for Greenock," and adds—"The original ode is accompanied by the following letter of the Poet," which is again given undated. It is, moreover, printed away from the dated letter to the Earl of Buchan which is given at p. 730. Even the index is blundered. Cunningham there places the letter between ccxlii. and ccxliii. and yet numbers it "ccxlii.—Dalswinton—To Captain Miller, Enclosing 'Scots wha hae wi' Wallace bled.'" The above passage, in which Cunningham says that the ode is accompanied by the letter, is the only veiled hint he gives that the letter and the ode form one manuscript.

It is doubtful if a more muddled specimen of editing exists throughout the whole range of Burns literature—and that is saying much. In one passage the letter accompanies the ode; in another it encloses the ode; we turn to the facsimilia and get no light. Letter and ode might, so far as appearances go,

have been separate documents. Cunningham says not one word of the ode being written on the back of the letter. He actually appears to have exercised his ingenuity in order to avoid a clear and simple statement that Burns is to be construed literally, and that the ode really does follow the letter upon the same sheet of paper.

He says, furthermore, that the version of the Ode sent Miller is the "improved," whereas it is, as he knew and most inconsistently indicates, the mangled version, containing the variations "Or to glorious victorie," "Edward! chains and slavery," "Traitor, coward. turn and flee," "Caledonian! on wi' me," "But they shall, they shall be free," and "Forward, let us do or die." The composition of "Scots wha hae" and the successive forms it assumed are commented upon below. Meantime, it may be noted that Cunningham, himself never fastidiously veracious—witness his story of Highland Mary, and his made-up account of Burns's death and of the condition of Dumfries at the time—refers what he calls Syme's "legend" to the regions of romance. As to the date of the letter to Miller, the only evidence adduced so far is the hypothetical ascription of it to 1794. in Cunningham's Index—not a place to look for authoritative testimony.

When Dr. Hately Waddell published his edition of Burns, he supplied no leading through the Cunningham thicket; he wanders, rather, deeper into the brake. When publishing the letter, he makes no mention of Cunningham. He places under the address the words relating to the ode and date, within brackets, thus—[Enclosing copy of "Scots wha hae"] [1793 or 1794]. The latter alternative means that, after due consideration of Cunningham, Dr. Waddell did not see his way to accept the date given in his predecessor's index. At the end of the letter the reverend editor prints this newspaper cutting:—

[“At a sale of old manuscripts and books in London lately the following lot was included:—Robert Burns's ode, 'Bruce's Address to his Troops at Bannockburn.'—Tune, 'Lewie Gordon.' The autograph manuscript of this poem is written on two sides of a letter addressed to Captain Miller, Dalswinton. This precious relic of the great Scottish poet is framed and glazed, and enclosed in a handsome mahogany case: it went for £12, and was purchased by Mr. Robert Thallon, who immediately drew a cheque for the amount, and was congratulated by the auctioneer on his obtaining so great a bargain.—Newspaper Notice, 1868.”]

All the evidence a reader yet has that the ode is written on the letter is that of an innominate newspaper, which he may be inclined to balance against Dr. Waddell's use of the word "enclosing." As to the date, Cunningham's index is pushed aside by Dr. Waddell's doubt. Behind his alternative—that is, and an unnamed newspaper—Cunningham, as a straight-forward and reliable witness, wholly disappears.

Regarding the Cromeck letter, Dr. Waddell accepts the date without hesitation, "Dumfries, Nov., 1794." Of the two letters to Miller, he says that "The 'Ode' referred to in both letters is, no doubt, also one and the same—viz., 'Bruce's Address'—for which the author seems to have been anxious to secure publicity, knowing its value; but which, through the delay or pottering stupidity of editors, he was doomed never to see." From this it appears that Dr. Waddell was not aware of the publication of "Scots wha hae" in *The Morning Chronicle* in May, 1794. That the odes referred to in the two Miller letters are "also one and the same" is a mere surmise.

It must be borne in mind, in the first place, that, like all other editors prior to 1873, Waddell knew nothing of the Washington Ode in its complete form. All that he had seen was the rough fragment of it sent Mrs. Dunlop in June, 1794. The ode, as we now have it, was not given to the world in its finished form—if it be finished—until 1873. Apart from that, and in the second place, Dr. Waddell's ignorance of the publication of "Scots wha hae" in *The Morning Chronicle* demolishes his argument that the two letters refer to the same ode. For if towards the close of 1793 or beginning of 1794, Burns sent Miller a copy of the mangled or "Lewie Gordon" version of "Bruce's Address," and it was published in May, he could not again have made Perry welcome to it in the following November, the date accepted by Dr. Waddell. Assuming the November date to stand, the allusion in the Cromeck letter must, accordingly, have been to another ode—the "Ode for Washington's Birthday."

In such unsettled condition the matter stood until, a few years after the emergence of the Washington Ode into daylight in 1873, Scott-Douglas appeared as an editor of Burns, first with his *Kilmarnock* and then with his *Edinburgh* six-volume edition. It may, however, be well, before going further, to

give the salient points in the histories of the two odes. The mass of editorial opinion is against Syme's accuracy anent the composition of "Scots wha hae." He says Burns actually gave birth to it in a thunderstorm on Kenmure, and on 1st or 2nd August, 1793, "produced me the following address of Bruce to his troops, and gave me a copy for Dalzell." It is unfortunate that Currie only gives the first line of "Scots wha hae," as apparently quoted by Syme, and refers for the rest to iv. 125, where we certainly do not get such early version as might have been supplied to Syme and Dalzell, but the later version, mangled on the instigation of Thomson.

Syme's date, however, is generally, if not unanimously, rejected in favour of 31st August, as fixed by Burns when writing Thomson. "The two statements," say the Centenary editors, "are irreconcilable." There is no necessity for any such sharp discrimination between them. Burns wrote Thomson, with the ode, in September—1st September, according to Scott-Douglas—and says that it was written "in my yesternight's evening walk." A little reflection joins the two dates together—there is only a month between them—and obliterates the discrepancy between Syme and Burns. There is nothing against Syme's statement that Burns conceived the ode on Kenmure and gave him and Dalzell copies of the first rough draft. The note of the Centenary editors (iii. 474) is as mazy as Cunningham's, but for anything known to the contrary, the Locker-Lampson manuscript, which they give in reduced facsimile, and which (iii. 151) Scott-Douglas prints, may be one of the above two copies of the ode in its first form. All that is known of this manuscript is that Mr. Frederick Locker bought it at a sale in 1861. Scott-Douglas calls it "the earliest conception of this heroic effusion," and the "first draft of the famous ode, undoubtedly penned on 31st August, 1793." A moment's thought might have led him to see that, if the first draft was written on 31st August, the more finished and now universally-accepted form of the poem (Scott-Douglas iii. 149), could not have been written on the same evening and sent to Thomson on the following day.

Putting the editorial confusion aside, the development of "Scots wha hae" may now be traced. There is, I repeat, no ground for calling Syme in question. It seems reasonable that, inspired by a Galloway thunderstorm, Burns should have

committed "Scots wha hae" to paper on reaching home, either in the Locker-Lampson or some cognate form, and made copies for Syme and Dalzell. In the course of August, he improved upon it, and in both Scott-Douglas and the Centenary edition the ode is given in what the former calls its "world-approved" form, from the MS. at Brechin Castle, the only holograph copy known to exist. This is the version sent Thomson in September. Then came the lamentable alterations made by Burns on Thomson's suggestion to adapt the words to the air "Lewie Gordon." "Many copies exist," says Scott-Douglas. "of the Thomson breed, murdered through every fourth line being sprawled out to fit the paltry tune 'Lewie Gordon.'" Of this breed is the copy sent Captain Miller, of Dalswinton, and printed in *The Morning Chronicle* on 8th May, 1794. All this spoiling was done in September, 1793. What followed is very clearly stated by Scott-Douglas (vi. 287, note):—

"Thomson published the ode [*i.e.*, the mangled version] in his second volume, which appeared in July, 1799. It is there set to the air of 'Lewie-Gordon.' The public, however, . . . loudly demanded the restoration of the ode to its original form and its own thrilling melody. Accordingly, when the third volume of Thomson's collection appeared in 1802, 'Scots wha hae wi' Wallace bled' was produced in its primal beauty set to the air for which it had been composed."

The final version thus came to be the original corrected version, sent Thomson in September, 1793, but not published by him, set to "Hey, tutti, taitie," until 1802. Two editorial slips remain for notice. When Burns agreed, in a half-hearted fashion, to adapt "Scots wha hae" to Thomson's requirements, and to meet his priggish and silly criticisms, he, say the Centenary editors, "adopted the changes in all such copies as he sent out in MS., not even excepting that given to Mrs. Gilbert Burns (now in the possession of Mrs. J. G. Burns, Knockmarvon, Dublin); so that if transcripts from the earlier set—to the tune, *Hey tutti, taitie*—were sent to Syme and Dalzell, they have not turned up. It is a fresh illustration of the unceasing clashing of the editors to find Scott-Douglas printing his so-called verbatim copy of the Locker first draft, with the title, "Robert Bruce's March to Bannockburn,"—tune, *Hey tutti, taitie*, while in the reduced facsimile given by the Centenary editors—who alternate Locker-Lampson

with Lampson-Locker—there is no mention of any tune whatever. Why then do the Centenary editors assume that if an earlier set was transcribed for Syme and Dalzell, it was that written to *Hey tutti, taitie*, and not identical with the Lampson-Locker manuscript? Either their *facsimile* is not a *facsimile*, or no air is mentioned. It has already been suggested that the MS. they reproduce may either be one of the two early copies stated by Syme to have been made by Burns, or be identical with them.

The second error pointed to in the previous paragraph is Scott-Douglas's. At iii. 151, he speaks of Lord Dalhousie's copy of the ode being "in the author's holograph as originally composed." He seems to have forgotten to modify this expression when the Locker copy was brought under his notice, and came in turn to be designated by him the "poet's first draft" and "earliest conception."

Leaving "Scots wha hae," the story of the "Ode for Washington's Birthday" is brief. The first that is heard of it is in a letter to Mrs. Dunlop, dated 25th June, 1794, enclosing the first draft of the closing stanza of the subsequently finished ode. That it remained uncompleted for some time is shown by Burns having repeated his "Fragment of an Ode to Liberty" to Dr. Josiah Walker. The latter ascribes his visit to Burns to 1795, but the condition of the poet's health makes that date virtually impossible. In one passage (iii. 196) Scott-Douglas ascribes the incident to October, 1794, and in another (vi. 138) to November of that year. With less decision, Dr. Wallace also inclines towards 1794. Accepting the latter year, Burns's attention having been recalled to the date by reading it to Dr. Walker, he may forthwith have carried it to completion. It thereafter disappeared until 1872—as told in the *Burns Chronicle* for 1900. If so finished in 1794, it might have been sent Captain Miller in November.

We are now in a position to take up the argument upon the dates of the two Miller letters, and the reference to "my ode" and that first printed by Cromek. Accepting Cromek's date for that letter, Scott-Douglas (iii. 197) simply ignores any difficulty in the matter, and says the phrase, "they are most welcome to my ode" occurring in the letter "evidently refers" to the "Ode for Washington's Birthday." Until the

recovery of that ode, he afterwards continues, "the passage just quoted was considered to apply to 'Bruce's Address at Bannockburn,' composed in 1793. but the authorship of that production was already well known; for the poet had been most liberal in distributing copies to his friends, with his name attached to it. The ode, therefore, may have remained in the hands of Mr. Perry's representatives till it was advertised for sale in a London catalogue in November, 1872." It must be remembered that Scott-Douglas was the first editor who discussed the point with the finished "Washington Ode" before him. The mere statement of his position is an argument in favour of it. When, accordingly (vi. 89), he comes to print the Cunningham letter, he discards that editor and Dr. Waddell, and fixes the date hypothetically as [Dumfries, 1793]. When he prints the Cromek letter he follows that editor without hesitation in dating it without brackets, "Dumfries, Nov., 1794." He raises no question of Cromek's accuracy and honesty, and in a note speaks of the "Washington Ode" as a composition Burns "would be more disposed to see anonymously printed" than "Scots wha hae."

The Centenary editors (ii. 282) allege that Perry's offer was communicated to Burns by Captain Miller "in April or May [not later] of 1794." The bracketed words are so given in the original. At ii. 443, they ascribe the Cromek letter to May, 1794. They give no reason for doing so, and for abandoning Cromek's date. Similarly as to "my ode," they (ii. 394) assert, without argument, that the "Washington Ode" "was not—as Scott-Douglas supposed—the ode which Burns permitted the proprietors of *The Morning Chronicle* to insert as a thing they have met with by accident."

The field is thus left clear for Dr. Wallace. In printing the Cunningham letter to Miller he follows that editor's order and places it next after a letter to the Earl of Buchan, dated 12th January, 1794. The Miller letter he dates at a venture [January, 1794], but has nothing to say either of the date or of the ode copied upon the letter, in either text or note. When he reaches the Cromek letter he displaces that editor's date and substitutes " [Dumfries, beginning of May, 1794]." In a note he speaks of this as "undoubtedly its proper date." He, thereafter, continues in this inconsequent and insubstantial fashion: "The fact that the 'ode' referred to (it was 'Scots

wha hae'; not, as Scott-Douglas conjectured, the 'Ode for General Washington's Birthday') appeared in *The Morning Chronicle* of May, 8, 1794, and that, two days later, appeared 'Wilt thou be my dearie?' settles the point. Burns had sent a copy of 'Scots wha hae' to Miller in January preceding."

Dr. Wallace here speaks somewhat too dogmatically of January. He is not stating a fact but an hypothesis. He also assumes that "my ode" was "Scots wha hae." He further assumes the date to be May and not November. Finally, he begins his note by saying that Cromeek "first published this letter." Thus, at last, the crucial point of the entire discussion is reached, for Cromeek did not first publish the letter printed by Dr. Wallace.* The Cromeek version, given above, is adhered to by Chambers and Scott-Douglas. Dr. Wallace, on the other hand, continues the Cromeek letter, "How do you like the following clinch?" Then follow the wretched "Extempore, pinned to a Lady's Coach," "Epygram on a Noted Coxcomb," and, as a postscript, "Wilt thou be my dearie?" The song was published, without the epigrams, in *The Morning Chronicle*, as previously noted, on 10th May, 1794, two days after "Scots wha hae."

It is inexplicable that Dr. Wallace says not a word of the addition he makes to Cromeek. When he prints the song,

* An assailant of the position taken up in *The Burns Chronicle* paper in 1900, who contributed an article upon the subject to the *Glasgow Evening News* last spring, approached the point reached in the text, but, for some unknown reason, he did not deal with it. Although touching the crux of the argument, he does not appear to have seen how infinitely he would have strengthened his case by comparing the Cromeek letter with Dr. Wallace's version of it. He claims to have had the original MS. before him, and describes it as undated and without anything in the form of penmark, watermark, or postmark to give a clue to its date. If this were the MS. used by Dr. Wallace, it is simply beyond conception how the *News* writer was^{so} blinded by the *furor* of contention, that he did not notice, or noticing, did not parade in the forefront of his *ex parte* plea the addition the MS. makes to Cromeek. The unhappy result was that, professing to have examined the MS., he yet left his case a mere *ulla-pourida* of misrepresentation and speculation. The brief newspaper skirmish ended in futility. The disingenuousness of the attack prevented the continuance of the discussion at close quarters. It stopped before the really vital part of the subject was reached, although it was in full view of at least one of the contestants.

"Wilt thou be my dearie?" he tells nothing of its history. He gives no information of the manuscript from which he prints or copies the letter. As in the case of the Cunningham letter to Miller, he leaves his readers to do all this for themselves, and to reconcile him, if they can, with Cromek, Chambers, and Scott-Douglas. The song, "Wilt thou be my dearie?" is mentioned in a letter to Alexander Cunningham of 3rd March, 1794. Scott-Douglas (iii. 167) speaks of a holograph copy presented to Maria Riddel along with "The last time I came o'er the moor." But this latter song was sent to George Thomson in April, 1793. Both Scott-Douglas and Dr. Wallace, therefore, date the letter to Mrs. Riddel enclosing "The last time I came o'er the moor," April, 1793. If, therefore, the two songs were presented to the lady together, "Wilt thou be my dearie?" must have been written a year before Burns sent it to Cunningham. It is, however, passing strange that the letter to Mrs. Riddel, which mentions one of the songs, does not mention the other also. As frequently happens, however, Scott-Douglas' language will bear two constructions.

This concludes the statement of the whole case with the testimony bearing upon it. It is fairly obvious that a solution need not be looked for on the surface. The circumstances are involved, and no witness is immaculate. No argument can be conducted wholly upon facts. It must needs include probabilities, the construction of documents from intrinsic evidence, and so partake of speculation.

Regarding the date of the Cunningham letter to Miller, no good reason has emerged for deferring it to January, 1794. During September, 1793, Burns was led by Thomson to perpetrate the "Lewie Gordon" version of "Scots wha hae." After the Syme and Dalzell copies of the first draft—that is the version of which he distributed copies to his friends, and he did so freely, having neither care nor object for concealing its authorship. Considering the poet's relations to the Laird of Dalswinton, Captain Patrick Miller would more likely be amongst the first than amongst the last to receive a copy. This circumstance seems to favour Scott-Douglas and 1793.

Touching the Cromek letter to Miller, Scott-Douglas alone gives a reason for the faith that was in him, and he knew

nothing of the closing passages given by Dr. Wallace. He credits "The last time I came o'er the moor" to Chambers (1852), and "Wilt thou be my dearie," to Johnson's Museum, 1796. Dr. Wallace's reticence and seeming reluctance to go into explanatory particulars are marked and very disappointing. In this case, discussion can only proceed upon the internal evidence supplied by the letter itself.

It has been pointed out that the Cromek letter is perfect as he gives it. It comes to what I have called a natural conclusion. Burns says in effect, "I must decline your offer; but, if Perry choose, I will send him any bagatelle or little prose essay I may write, provided he sends me his paper—'a high treat indeed.'" Ending there, the letter is complete. Anything added can only mar its rounded completeness. To admit such addition, the subject-proper of the letter must be left. Is it possible, on the other hand, to think and assume that, having access to the MS. letter, Cromek would deliberately stop short, and omit the portion containing two epigrams and a song? That he should have been guilty of such folly is incredible. It does not, again, come easy to every candid inquirer to assume that Cromek had no ground for referring the letter to November. Lightly to take it for granted that he had no authority, no valid and sufficient reason, for so dating the letter—and for doing so without any hint of doubt or hesitation—is equivalent to charging him with forgery. What data he had to go upon we do not know; to say that he had none savours of injustice. That Cromek was not always very scrupulous in the means he adopted for attaining an object does not meet the present difficulty. No reasoning from analogy leads to a decisive issue. The case is not one between scrupulousness and the reverse; it affects the common sense as well as the veracity of an editor eager to swell the bulk of his Burns "Reliques."

How then account for Dr. Wallace's addition to the letter, for its introduction of "Wilt thou be my dearie?" and for the publication of the song in *The Morning Chronicle* on 10th May, 1794? The answer is that Cromek and Dr. Wallace almost certainly print from different manuscripts. Apart from the folly of suppressing that part of the letter which has the strongest literary interest, Cromek had no divivable reason for doing so. The converse of all that has been said of the

Cromek version applies to Dr. Wallace's. The unity of the composition is destroyed. The addition reads like an excrescence, an afterthought, or as if the conclusion of one letter had been by mistake copied at the end of another. The letter becomes incoherent, and there is furthermore this incongruity, that Burns should stipulate for a channel safe from spies through which he might reach Mr. Perry, and launch forthwith, for Perry's benefit, into two epigrams and a song the authorship of which he had already acknowledged and had not the slightest intention of concealing. This does not consist with the caution that Perry should print "my ode" as a thing met with by accident and unknown to its composer.

If we go on to look at the poetical accompaniments of the addition, they only lead to broader inconsistency. The quarrel with the Riddels seems to have taken place early in 1794. However Scott-Douglas may be construed as to the writing of "Wilt thou be my dearie?", whatever the true date of its composition, and whether, as Scott-Douglas suggests, Maria Riddel inspired it or not, Burns gave that lady a copy of it. There is no certainty as to the time of his doing so. It, "Resistless king of love," and "The flowery banks of Cree," may have been so many efforts made by Burns towards a reconciliation. If this be so, does it stand to reason that, after sending the song to Cunningham in March, he would enclose in one letter to Miller an epigram most insulting to the lady and a love-song addressed to her for publication in *The Morning Chronicle*? The epigram, it may be here noted, was sent to Mrs. McLehose in June, 1794, and afterwards to Creech in a letter in which Burns includes it with "a few poetic clinches"—the word used in the addendum to the Cromek letter to Miller. The song is acknowledged by Thomson upon 17th April, 1794, in the same sentence in which he writes of Burns's "inimitable" verses to "My Jo, Janet." Now, the latter were sent to him by Burns in a letter dated "December, 1793," so that the song may, as previously indicated, have been written and presented to Maria Riddel long before her quarrel with Burns. No mention of it appears in any of Burns earlier letters to Thomson. He afterwards asked Thomson what he intended doing with it. The fixing of the time of its composition has this importance—that if written, presented to Mrs. Riddel, and sent to Thomson for publication in 1793,

and to Cunningham in the spring of 1794, Burns could not truthfully describe it in the postscript of a letter, supposed by Dr. Wallace to have been written in May of that year, as "a new Scots song," and honestly offer it as such for publication in *The Morning Chronicle*.

Looked at in any view, and set in any light, it is well nigh impossible to hold Dr. Wallace's version of the Cromek letter to Captain Miller as one undivided original. Whatever else it may be must remain a matter of speculation until more is known of Dr. Wallace's finding of the manuscript from which he prints. That his addition belongs to the Cromek stem is, for the reasons stated, almost unthinkable, and wholly opposed both to the results of analysis and one's sense of congruity.

What remains to be said rests upon questions of construction lying apart from that of the unity of Dr. Wallace's version. If the ode were "Scots wha hae," why should Burns be so cautious about its being published as if Perry had found it by accident and were printing it without the knowledge of its composer. It could have been no difficult matter for the Government to have traced the authorship of both "Scots wha hae" and "Wilt thou be my dearie?" since their author had repeatedly given out that they were his. When Perry published "Scots wha hae" in May, 1794, he was not over-careful. "We know," said he, "but of one living poet to whom to ascribe it"—a remarkable deliverance considering that for eight months the said living poet had been giving away copies of the ode right and left with his name attached. Whether Perry knew this or not matters little. What is noteworthy is that his reference to a living poet as the possible author of the ode does not suggest anxiety upon the score of concealing its authorship. For Burns even to hint at concealment, after having time and again acknowledged paternity, is absurd. Finally, there is nothing in "Scots wha hae" that the most cautious servant of the State could have wished to hide from considerations of prudence. Can any one imagine the most suspicious Government rebuking a gauger for writing "Scots wha hae?" There is in it not a sentiment, not a syllable, which could have compromised its author's loyalty, or drawn upon him the censure of the most censorious Board of Excise.

There is, on the other hand, a great deal in the Washington

Ode to account for the most extreme caution on the part of both the exciseman poet and the publisher. It is easy to understand why, if he got the Washington Ode. Perry did not publish it. He would have been a bold poet-servant of the Crown, and he would have been an equally bold editor, who gave to the world an ode in which the severed connection with the United States is described as a broken chain and King George as a despot and tyrant.

“ See gathering thousands, while I sing,
A broken chain, exulting, bring,
And dash it in a tyrant’s face,
And dare him to his very beard,
And tell him he no more is feared—
No more the Despot of Columbia’s race.”

The poet afterwards calls upon Alfred, “No more thy England own!” England shouts “The tyrant’s cause is mine!”, and so linked her name with “damned deeds of everlasting shame!” It needed courage of the foolhardy order to publish all this in a London newspaper at a time when Great Britain was at war with France. Hence Burns’s caution, and hence also Perry’s non-publication of the Washington Ode.

To recapitulate—we do not know when Miller got the two songs, but he probably kept them for a time and then passed them together to Perry, who published them in May. Thereafter, recognising their merit, Perry may have authorised Miller to make the offer which Burns refused. Miller in all likelihood laid the matter before Burns in the autumn, in time to get his declinature in November. Meantime, Burns had in June written Mrs. Dunlop with the last section of the Washington Ode. His attention having been recalled to it during Josiah Walker’s visit, he may have finished it, and sent it to Miller in November. It, and it alone, justifies the terms of the Cromek letter and Perry’s action. Credit Cromek with ever so little punctiliousness in the matter of inventing a date, and he certainly hit upon one that most happily opens a way out of a perplexing dilemma. That the ode was sent with a view to publication, and withheld as dangerous to both poet and publisher is the only way of accounting for its disappearance for nearly eighty years. Upon any other hypothesis the phrasing of the Cromek letter becomes forced and ridiculous.

The system is sufficiently simple and complete to
 permit the student to understand the system in the field
 of the microscope and to use it in the laboratory as a
 means of determining the relative positions of the
 various organs of the body and to determine the
 relative positions of the organs of the body.

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THEORY OF THE SYSTEM



ROBERT BURNS.

BY THE HONOURABLE GEORGE FRISBIE HOAR.

*An Address delivered before the Burns Memorial Association
at Boston, U.S.A., 28th March, 1901.*

[SENATOR HOAR, whose eloquent oration is here printed in full, belongs to an old New England family, and has long held a distinguished place in the public life of America. "The Burns Memorial Association of Boston" has been formed with the object of erecting a monument to the Poet in that city.]

YOU would not have bidden me here to-night, at anyrate you would not have done well to bid me here to-night, if you had thought I should try to say much that is original. Robert Burns is perhaps the best known character in history or literature. If we do not say, as Emerson did, that the pigeons on the eaves of King's Chapel know something about him, yet certainly there is no man, woman, or child where the Scotch or the English tongue is spoken, the round world over, to whom the tones of Burns do not seem familiar as his mother's voice. When Scotsmen meet on his birthday they meet as children meet at a thanksgiving table, only to recall old memories, to think again old thoughts, and to utter common words. If I have no title to speak of Burns as a Scotsman to Scotsmen, I have at least a touch of that nature which, whenever men are thinking of him, makes the whole world kin.

There is no doubt that Robert Burns is the hero of Scotland. Wherever on the face of the earth there is a Scotsman—and they are everywhere on the face of the earth—that name will quicken his pulse as no other will, even if it be the Bruce or Wallace or Walter Scott.

Now, surely it is no slight thing to be the hero of the Scotsman's heart. The Scottish is one of the great races. I do not know that it has or ever has had a superior. Wherever you find a Scotsman, whether on land or sea, whether in peace or in battle, whether in business or on the farm, in public life or in family life, on the frontier or in the crowded city, whether governing subject races in the East or a freeman among freemen in republican liberty, whether governing empires or managing great business institutions, sometimes harder to govern than empires, thinking or acting, discoursing of metaphysics or theology or law or science, writing prose or writing poetry, there you may hope to find a born leader of men sitting on the foremost seat and, whatever may be the undertaking, conducting it to success.

We Yankees do not undervalue ourselves. We lay claim also to the quality I have just described. I think that I, a born New Englander, esteem the New England character even more highly than do most New Englanders. I like to believe that these two peoples resemble each other in mental quality, as their rocky mountains and their rocky shores are like each other, and as, in general, they have had in common the same stern Calvinistic faith. I never feel more at home than when I am reading the novels of the great magician or the collections of Scotch humour by Dean Ramsay. Dominic Sampson must have been the grandfather of Parson Wilbur. Bailie Nicol Jarvie was surely born in old Concord. The Scotch elder and the New England deacon are twin brothers. Both are good men, Godward, and if sometimes "a little twistical manward," it is much more rarely than is commonly supposed. If either of them love to get money, he knows how to give it away. If the Scotchmen, like their Yankee cousins, think it a shame to live poor if they can honestly help it, they have at least given one noble example of a man who thinks it a disgrace to die rich. What a great English writer says of the Scotch would answer for the New England Puritan and Revolutionary Fathers. "Every Scotsman," says Charles Reade, "is an iceberg with a volcano underneath. Thaw the Scotch ice and you will come to the Scotch fire."

So Robert Burns, sprung of a great race, will always have at least two great races for his loving audience.

He was fortunate also in a fit parentage for a great manhood and a great poet. His mother knew by heart the ancient lyrics, many of them never written or printed, of the mountain and the moor. They were the cradle hymns of the child. His father was a Scotch Puritan. Upon the plain grey stone in the churchyard at Ayr the Poet carved the underlying lines:—

"O ye whose cheek the tear of pity stains,
 Draw near with pious rev'rence, and attend:
 Here lies the loving husband's dear remains,
 The tender father, and the generous friend.
 "The pitying heart that felt for human woe;
 The dauntless heart that feared no human pride;
 The friend of man—to vice alone a foe;
 For even his failings leaned to virtue's side."

This epitaph has one fault. The Poet has borrowed for it one of the best lines of one of the greatest English poets. Surely no other man ever lived of whom it could be said in criticism that instead of taking a line from Goldsmith, he might have given us a better one of his own.

Now what was this man whose fame circles the earth like a parallel of latitude, whose words are known by heart to countless millions of men, and are to be known by heart, as we believe, to countless generations? He was the child of two peasants, native of a bleak northern clime. He was born in a clay cottage roofed with straw, which his father had built with his own hands. Just after he was born, part of the dwelling gave way in a storm, and mother and child were carried at midnight to a neigh-

bour's house for shelter. He got a little teaching from his father at night by the light of the solitary candle, and a little at a parish school. But Carlyle tells us that poverty sunk his whole family below the level even of their cheap school system. He was born and bred in poverty in a sense in which poverty has been always unknown in New England. Among our ancestors the hardships of the humblest life were but the hardships of camping out of a hunting party or an army on a difficult march, serving only to stimulate and strengthen the rugged moral nature. It was like practising in a gymnasium. The man came out of them cheerful and brave, with a quality fitted for the loftiest employment. Campbell tells us Burns was the eldest of a family buffeting with misfortunes, toiling beyond their strength and living without the support of animal food. At thirteen he threshed in the barn, and at fifteen was the principal labourer on the farm. Wearied with the toils of the day, he sank in the evening into dejection of spirits and dull headaches, the joint result of anxiety, low diet, and fatigue. He saw his father broken by age and misfortunes approaching to that period when, to use the words of the son, "he escaped a prison only by sinking into the grave."

This kind of life—"the cheerless gloom of a hermit and the toil of a galley slave, brought him to his sixteenth year, when love made him a poet." His first love, it is said, was his fellow-reaper in the same harvest field. He has given an immortality to all his humble goddesses that no royal champion ever gave to high-born beauty. His Mary still looks down from heaven on all lovers. The star that rose on the anniversary of her death has received a new splendour from his muse. No Italian sky, no Arcadian landscape ever smiled with

"the gleam,

The light that never was on sea or land,
The consecration and the poet's dream,"

like that which his genius has spread over the scene where the two young lovers met to pass a single day.

Walter Scott tells us that Burns looked forward, the great part of his life, to ending his days as a licensed beggar, like Andrew Gemmels or Edie Ochiltree. Yet this man brought to the world the best message ever brought to the world since Bethlehem, of love and hope and reverence for God and man. Humanity the round world over walks more erect for what Robert Burns said and sung. The meanest flower that grows has an added beauty and an added fragrance because of the song of Burns. The humblest task to which man can turn his hand has an added dignity because of him. The peasant loves his wife, and the mother loves her child, the son loves his father better, because of the living words in which Burns has clothed the undying affections of the human heart. He has taught us as no other man has taught us outside of the Holy Scriptures, the beauty and the glory of the worship of the soul to its Creator. The whole secret of Scottish history, the whole secret of New England history, is told in the *Cottar's Saturday Night*:—

"The cheerfu' supper done, wi' serious face,
 They round the ingle form a circle wide:
 The sire turns o'er wi' patriarchal grace
 The big ha' Bible, ance his father's pride:
 His bonnet rev'rently is laid aside,
 His lyart haffets wearing thin and bare:
 Those strains that once did sweet in Zion glide,
 He wales a portion wi' judicious care;
 And, 'Let us worship God!' he says, with solemn air.

"Then kneeling down to heaven's Eternal King,
 The saint, the father, and the husband prays:
 Hope 'springs exulting on triumphant wing,'
 That thus they all shall meet in future days:
 There ever bask in uncreated rays,
 No more to sigh or shed the bitter tear;
 Together hymning their Creator's praise,
 In such society, yet still more dear;
 While circling time moves round in an eternal sphere.

"Compared with this, how poor Religion's pride,
 In all the pomp of method and of art,
 When men display to congregations wide
 Devotion's every grace, except the heart!
 The Power, incensed, the pageant will desert,
 The pompous strain, the sacerdotal stole;
 But haply, in some cottage far apart,
 May hear, well pleased, the language of the soul,
 And in His book of life the inmates poor enrol.

"From scenes like these old Scotia's grandeur springs."

From scenes like these New England's grandeur springs. The spirit of the Scotch Covenanter and the New England Puritan, the spirit that breathed in the prayer that rose from clay cottage, and from mossy hillside, which make—

"In fair Virtue's heavenly road,
 The cottage leave the palace far behind;"

the spirit which consoled Wallace on the scaffold and encountered Edward at Bannockburn. We, too, know something about it. It crossed the sea with our fathers. It landed with them at Plymouth and Salem. It stood, that April morning, on the green at Lexington, and at the bridge at Concord. It drove Sir William Howe, with his regiments and ships, out of Boston. It captured Burgoyne at Saratoga. It sustained Washington at Valley Forge. It triumphed with Washington at Yorktown. It abolished slavery. It saved the Union. It triumphed again at Appomatox. It was the spirit of God-fearing, law-abiding Liberty, loving home, dying if need be for country. Certainly New England may claim the right to stand by Scotland when she honours the memory of Burns.

No race or nation will ever be great, or will long maintain greatness, unless it hold fast to the faith in a living God, in a beneficent Providence, and in a personal immortality. To man as to nation every gift of noblest origin is breathed upon by this hope's perpetual breath. I am not here to make an argument. I only affirm a fact. Where this faith lives are found courage, manhood, power. When this faith dies, courage, manhood, and power die with it.

No poet can be great, whatever his genius, unless he have in his native language a fit instrument. But few languages have ever been spoken among men, so far as we know, in which the genius of a poet would not have found itself hampered and fast bound, as the soul of Shakespeare would have found itself constrained and dwarfed in the body of a brute. The lyre of the minstrel must be musical in tone. There are the Greek and the Latin and the Italian and the Spanish and the English. Among these languages the Lowland Scotch is without a superior, if not without a rival, for the utterance of what Robert Burns had to say to mankind. There was never language spoken under heaven among men fitter vehicle of the tenderest pathos, of the loftiest poetic emotion, of the pithiest wit or wisdom, of the most exquisite humour, than the Lowland Scotch. David might have written his Psalms in it, and Solomon his Proverbs, and Æsop his fables, and Cervantes his immortal story, and Franklin his sage and homely counsel. If any man doubt what I say let him get "The Psalms frae Hebrew intil Scottis" by P. Hatley Waddell, LL.D., minister, and read how King David might have spoken if he had been inspired to speak for Scotsmen and not for Jews.

Before we come to what we may call the quality of the soul of Burns, let me speak of one or two gifts with which nature endowed him which were essential to his greatness as a poet. He had the gift of tunefulness. He said the things he had to say so that you hum them like a tune. It is not enough that a sentiment be noble and true, that it be witty or wise, to move the heart and stir the pulse. It must be rhythmic in expression. This explains why it is that translations are seldom worth anything. You may translate the thought into another tongue, but you cannot translate the music. Throughout all nature the soul needs this influence of rhythm, if it is to be powerfully moved. The ship above the water is doubled in rhythm by the shadow below—the rhythm of oar-stroke with oar-stroke, the cadence of the in-coming tide, the reflection of star-lit sky in star-lit lake. This secret of rhythm, what it is, why it so penetrates and subdues the soul, nobody knows. Substitute for one word in a line of *Lycidas* or in the *Cottar's Saturday Night* another that means precisely the same thing to the intellect, and the poetry is all gone. The genius of Scotland sings through the soul of Burns like the wind through an Æolian harp. His thoughts seem to come to us on the wings of melodies prepared for them from the foundation of the world.

Burns had the gift of humour. A famous English wit said it would take a surgical instrument to get a joke into the head of a Scotchman; to which a famous Frenchman well answered: "True, an English joke." Certainly Sydney Smith must have been joking himself when he denied

the sense of humour to the nation that produced Burns, Walter Scott, John Brown, John Wilson, and Dean Ramsay. I, myself, know many delightful wise and witty Englishmen. I know well the contribution which the English race, to which I belong, has made to humour, from Chaucer, the morning star of poetry, through Shakespeare down to Sydney Smith himself. But for all that these stars dwell apart. I am afraid the rays of their humour do not shine for their countrymen in general. If there be one man rather than another who cannot take a joke, and into whose serious and solemn conception of things not the slightest humour ever enters, it is the average Englishman.

There is a book in two volumes by a Mr. Adams, entitled "Wrecked Lives." He includes Robert Burns in his list. We all know the sorrow and the sin and the remorse with which the life of this peasant boy—and he was always a boy—was so full. But for all that I think most of us would have liked to be on that wreck. Do not be too sure, my sanctimonious friend, that the life of Robert Burns was a sad one. God gave him one of His choicest blessings. He gave him humour, that most delightful solace and comfort ever given to man, as a great humourist has said, "to enliven the days of his pilgrimage and to charm his pained footsteps over the burning marle." With it He gave him what He always gives with it, a tender and pitying heart, where dwell together like twin springs the fountain of laughter and the fountain of tears. Burns had a humour that could make fun of Satan himself, and a kindly humanity that could pity him. God gave him the love of common things, the love of flowers and of birds, the love of home, the love of father and mother and child, the love of country, and, above all, a country worth his love. God gave him the company of his own thoughts. Did the poems that have brought such good cheer to all humanity bring no cheer to their author? Do you think that when those immortal children were born there was no lofty joy of fatherhood? If ever poet knew the heart of poet, Wordsworth knew the heart of Burns. It was no figure of sorrow or despair that appeared to that sure and divine vision, but the figure of one—

"In glory and in joy

Following his plough upon the mountain side."

If to man of woman born was ever given, not one, but a thousand glorious hours of crowded life, each worth an age without a name, they were given to him. *Scots wha hae wi' Wallace bled* was composed by Burns on horseback in the night of a terrible storm when he was drenched to the skin. With what days of toil, with what nights of sleeplessness, with what hunger and thirst, with what scorn of men and women, with what nakedness and rags would you or I buy the immortal ecstasy of that ride in the storm when *Scots wha hae* burst upon his intellectual vision? The peasant was in good company that night when the Bruce rode behind the horseman. With what travail and toil would we buy the privilege for a week, or a day, or an hour to think the thoughts of Burns? Do you think that there was no rapture, that there was no sweet consolation and comfort when the light of the star that shone over Mary's

grave burst upon him in the silence of his prayers, as the planets break out upon the twilight?

I suppose this ploughman of ours had many a carouse which left its unhappy trace upon brain and body. But on that night of more than royal fun, when the hours

“Like bees laden with pleasure”

flew by Tam O'Shanter, Burns was with him. There was no headache or heartache in the cup. When glorious Tam, through the window of Alloway's auld haunted kirk, saw the young witch, clad in little more than Nature had given her, take her first lesson in that immortal dancing school, and called out, “Weel done, cutty sark!” Robin was peeping too. Perhaps it is all vain imagination. But I cannot help thinking that on that occasion at least the carnal mind comprehended the things that be of the spirit.

He was a noble lover, and he was a noble hater; and like that of all noble haters, his hatred was born always of love. He loved God. He loved Scotland. He loved Scotsmen and Scotswomen, who made Scotland. He loved flowers and hills. He loved justice and he loved liberty. He loved humanity. He hated, and only hated the things that were enemies of these. He hated self-righteousness. He hated arrogance. He hated pride of wealth and of rank. He hated cruelty. He hated tyranny. Self-righteousness, bigotry, cruelty, tyranny, the pride of rank and the pride of wealth were the besetting sins, not only of Scotland, but of mankind at large in his day. They are not the besetting sins of Scotland or of mankind at large to-day; and that they are not is due to few men on this planet in larger degree than to Burns. He brought from heaven to man the message of the dignity of humanity, of brotherly love and justice and pity for sorrow and for sin. And while we lament as Burns lamented what was sorrowful and what was sinful in his own life, yet the very fact that his life had in it so much of poverty and of sorrow and of sin fitted him all the more to deliver that message to mankind, gave a new power to the lash with which he scourged pride and self-righteousness and bigotry and tyranny, and disposed men to hearken and to give heed to that message which perhaps no other man could have so perfectly delivered. He spoke to poor men in the right of a man who was poor. He spoke to sinners in the right of a man who had sinned. He spoke to freemen in the right of a man who was free. From every line of Burns seems to come the old lesson—What God hath cleansed, that call not thou common.

Not even the love of country for a moment quenched in the heart of Burns the still holier emotion—the love of liberty. He was filled with the spirit of another great Scotsman, Fletcher of Saltoun, who said: “I would die to serve Scotland; but I would not do a base act to save her.” He would never stand by even his own country in a wrong. He knew that the purest love of country is that which values her honour above her glory or her life. That most abominable and pernicious sentiment, “Our country, right or wrong,” found no home in his bosom. When the administration of Great Britain plunged his country into a war against

what he thought the just rights of another people, he gave as a toast :
 " May our success in the present war be equal to the justice of our cause."
 When somebody proposed the health of Pitt, I think then the Prime Minister, he gave this : " Here is to the health of a better man, George Washington." Just after our revolution he wrote an ode for General Washington's birthday, of which the first stanza is :

" No Spartan tube, no Attic shell,
 No lyre Æolian I awake,
 'Tis Liberty's bold note I swell ;
 Thy harp, Columbia, let me take !
 See gathering thousands, while I sing,
 A broken chain exulting bring
 And dash it in a tyrant's face,
 And dare him to his very beard,
 And tell him he no more is feared,
 No more the despot of Columbia's race !
 A tyrant's proudest insults braved,
 They shout a People freed ! They hail an Empire saved."

What has he not done for Scotland? I suppose that romantic story which Walter Scott tells so admirably in the *Tales of a Grandfather*—a book which should be in the hands of every ingenuous boy—the story of Wallace, and the Bruce, and Randolph, and the good Lord James of Douglas, of Bannockburn, of Montrose, of Argyll, of Claverhouse, of Fifteen and Forty-five, the genius of Campbell, of Allan Ramsay, and of Dr. John Brown would have made their way into the knowledge, and even without Burns or Scott, the heart of mankind. Yet, but for Burns, and one other, we should have known Scotland but as we know Wales or Denmark or Norway. I should be disloyal to the greatest single benefactor of my boyhood if I did not claim for Walter Scott a share in this achievement.

Aye me ! Aye me ! It is lang syne. It is three-score years and ten ago, almost, since I used to kneel with a book by a chair—I was not big enough for a table—to drink in with mouth and eyes open wide those wondrous stories in the *Tales of a Grandfather*—they did not let little boys read novels in those days—of Stirling Brig and the gallant exploits of Wallace and his treacherous betrayal when Menteith turned the loaf, and his dauntless bearing at the trial, and his tragic death ; of Randolph and the good Lord James Douglas, who loved better to hear the lark sing than the mouse squeak ; of the Bruce and his landing on the shore of Carrick ; and the story of the spider that failed six times to swing himself to the beam overhead, and got there the seventh, which led King Robert in his cabin to remember that he had been beaten six times too, and might succeed the seventh, as the spider did ; and the taking of Edinburgh Castle by scaling the precipice ; and the getting Douglas Castle back three times from the English ; and Bannockburn, where the Scottish army knelt in prayer and King Edward thought they were asking forgiveness ; and the striking down of the English knight,

Sir Henry de Bohun, on the evening before the battle ; and the death of Douglas in Spain. and the pilgrimage with the Bruce's heart, when the Spanish warriors wondered that so brave a warrior had no scar on his face, and he told them he thanked God that he had always enabled his hands to keep his face ; and the casting of the Bruce's heart in its silver case into the Moorish ranks. " Pass thou first, thou dauntless heart, as thou wert wont of yore, and Douglas will follow thee or die ;" and the finding the bones of Bruce five hundred years after in a marble tomb in the church at Dunfermline ; and the great concourse of people—"and as the church would not hold the numbers, they were allowed to pass through it one after another, that each one, the poorest as well as the richest, might see all that remained of the great King Robert, who restored the Scottish monarchy. Many people shed tears, for there was the wasted skull which once was the head that thought so wisely and boldly for his country's deliverance ; and there was the dry bone which once had been the sturdy arm that killed Sir Henry de Bohun, between the two armies, at a single blow, on the evening before the battle of Bannockburn : " and then afterward the story of the six Jameses and of the beautiful Mary and the fatal flight into England, and the scaffold at Fotheringay. Then, later still, though yet a boy, I read the stories of Bothwell Brig and of Claverhouse—I was perfectly impartial between Cavalier and Roundhead—and of John, Duke of Argyll, who, when Queen Caroline told him she would make a hunting-ground of Scotland, answered, " In that case, madam. I must go down and get my hounds ready ! " and of the death of Montrose on the scaffold, who " climbed the lofty ladder as 'twere the path to heaven."

These two immortal spirits, Scott and Burns, made this obscure country, smaller than an average American State, another Greece, and made of its capital another Athens, revealed to the world its romantic history, taught men the quality of its people, and associated their own names with every hill and rock and river and glen. They dwell for ever in a mighty companionship, the eternal and presiding genii of the place.

" Their spirits wrap the dusky mountain ;
 Their memories sparkle o'er the fountain ;
 The meanest rill, the mightiest river,
 Rolls mingling with their names for ever."

The message Burns brought to mankind was something more than a message of liberty or democracy, or the equality of man in political rights. Those doctrines were ripe already. Locke and Algernon Sidney and the men of the great rebellion and the English Revolution had preached them. Our fathers of the Revolution had given to the world their incomparable state papers. Samuel Adams and Jefferson had surrounded these doctrines with an impregnable fortress when Burns was an unknown ploughboy. The theoretical doctrines of liberty were held by the great Whig houses in England and Scotland. Russell and Sidney and Hampden had died for them. They were preached by men who would have regarded the contact of a peasant's garment with their own as contamination. Our own revolutionary leaders had a high sense of personal dignity. The differ-

ences of rank, though not based on birth, were perfectly understood and rigorously enforced among them. But Burns revealed to mankind the dignity of humility. His heart went out to the poor peasant because of his poverty. He never doffed his bonnet in reverence to any man because of his accidents. He never seems to have had a taste for grandeur, whether physical or social. He was born and dwelt for a great part of his life in Ayr, on the seashore. His daily walk was in sight of that magnificent ocean view, fit to be compared, according to those who know them both, to the Bay of Naples itself. And yet he has not, so far as I now remember, left a line which indicates that he was moved by the grandeur and glory of the sea. The great sublimities which Homer and Milton and Shakespeare picture and interpret to us were not for him.

The sublime objects of art or nature, "the cloud-capt towers, the gorgeous palaces, the solemn temples," the everlasting sea, the mountain summits, the splendour of courts, the pride, pomp, and circumstances of glorious war did not stir him to poetical utterance. The field mouse, whose nest his furrow had laid bare, the daisy his plough had torn up by the roots, the cottage, the country ale-house, the humble thistle spreading wide among the bearded bear, the peasant and the peasant girl, the weans by the mother's knee, were the things dear to him. These were his inspirations. The strength of weakness, the wealth of poverty, the glory of humility are what he came in to the world to teach mankind.

I cannot explain it. I do not know that I can describe it. I cannot reason about it. But I think you know what I mean when I say that we do not think of Burns as belonging to literature, but only as belonging to Nature. I do not care about finding him in books of specimens of poets, or in collections of poets, or on the rows of bookshelves. He belongs somehow to simple Nature. I should rather almost be tempted to put his picture and include him in Bewick or Audubon among the song birds. You might almost expect a mocking bird or a vesper sparrow, or a bobolink, or a hermit thrush to sing his music. Since he was born into the world you can hardly think of the world, certainly the world for the Scotsman, existing without him. You expect for him an eternity like that of Nature herself. While the morning and evening rejoice, while the brook murmurs, while the grass grows and the water runs, while the lark sings, and the bobolink carols, and the daisy blossoms, and the rose is fragrant, while the lily holds up its ivory chalice in the July morning, while the cardinal flower hangs out its red banner in August, while the heather blooms in Scotland or the barberry bush adorns the pasture in New England, so long the songs of Burns shall dwell in the soul, "nestling," as Lowell says, "nestling in the ear because of their music, and in the heart because of their meaning."

A DOUBTFUL EDITION OF ROBERT BURNS.

A STORY which is now being circulated in the daily Press, full of exaggeration, is otherwise embedded in an article entitled "Some Books in My Library," in *Chambers's Journal* for November, 1900, by the editor thereof, Mr. C. E. S. Chambers, grandnephew of William Chambers, and grandson of Robert Chambers, by whom (the brothers William and Robert) the publishing firm of W. & R. Chambers was ultimately founded, Robert having, in 1818, when he was sixteen years of age, commenced business as a second-hand bookseller in Leith Walk, Edinburgh, in "a shop of a particularly humble kind, at a yearly rent of six pounds, with space for a stall in front," and William having, in 1819, when he was nineteen years of age, commenced in the same line, also in Leith Walk, in "a place of moderate dimensions," at "an annual rent of ten pounds," after he had completed a five years' apprenticeship with John Sutherland, bookseller, Calton Street, Edinburgh.

Mr. C. E. S. Chambers begins his article in words of somewhat striking character, as follows:—"William Hazlitt, essayist and critic, tells us that he does not think any the worse of a book for having survived a generation or two—he has more confidence in the dead than the living. My personal tastes agree with Hazlitt's, and many of my books belong to the category thus approved by lapse of time. My collections are miscellaneous; but I have always been ambitious of bringing together a complete series of works written and published by an ancestor of two generations back."

For myself, apart altogether from the matter of "tastes," I have, with respect to the life and writings of Robert Burns, far less "confidence" than others who are critics in the mass of work which has been accomplished since 1796 by numerous departed biographers and editors; and I have as little faith in much that has been added and superadded by even the best of their successors who are still alive.

There is, however, nothing invidious in this; but "prove all things" has ever been my motto; and, among other doings, I will sift the evidence that is available in the present particular case as to an alleged "very cheap edition of Burns which was printed by William Chambers," after I have made two or three further remarks of a cognate nature.

William Chambers, born in 1800, died in 1883. Robert Chambers, born in 1802, died in 1871. *A Memoir of Robert Chambers, with Autobiographic Reminiscences of William Chambers*, was published by W. & R. Chambers in 1872, when William was in his seventy-second year.

Between the "Autobiographic Reminiscences" of William, in chapter vi. of the "Memoir" (headed "Beginning Business—1819 to 1821")—and the statements of Mr. C. E. S. Chambers, in the fourth paragraph of his article (as to "some of the earliest works written and published by the Brothers Chambers"), there are serious irreconcilable differences, which those who may be more widely interested in the subject generally can fully find for themselves.

Mr. C. E. S. Chambers proceeds in his article thus:—"We also learn from the same 'Memoir' of an edition of Burns's Poems printed and sold by William Chambers; but this I have never seen, and no copy is known to Burns's collectors. A well-known Edinburgh bookseller lately told me that he had searched for this book for forty years, so far without success. The publisher himself had no copy, but had been heard to say, years ago, that the work was bound in yellow wrappers, and sold, I think, at sixpence. Seven hundred copies were done up, and these seem to have been readily sold, and thus probably read out of existence. I give this information for the benefit of Burns enthusiasts and those who frequent the bookstalls. Should a copy ever turn up, I hope the fortunate purchaser will communicate with me."

This paragraph is teeming with inaccuracy, and the responsibility for undesignedly misleading public utterance rests with Mr. C. E. S. Chambers, whoever may be his undisclosed "well-known Edinburgh bookseller," and whatever may have been said "years ago" by "the publisher himself," who died in 1883.

No edition of Burns's Poems was ever printed and sold by William Chambers. No Edinburgh bookseller could, I firmly

believe, have searched for a copy of such alleged edition for forty years, although he may have done so for twenty-eight years, from the time that the "Memoir" appeared in 1872. If, however, the testimony of William Chambers himself is to be completely accepted—and no one can question his *bona fides*—the edition which he did print and sell was Burns's Songs. But it was not bound in yellow wrappers; it was not sold at sixpence; and it was not limited to seven hundred copies.

As positive proofs of my negative statements, I give the following condensed but necessarily copious extracts from the "Memoir," which pertain to the first three years of William Chambers's career, from the completion of his apprenticeship with John Sutherland, in May, 1819, when he opened his small shop, with a bookstall in front, in Leith Walk, where his brother had already established himself, and where there were other two second-hand booksellers:—"As my sales were, to a large extent, new books in boards, I felt that the charge made for the boarding of them was an item that pressed rather heavily upon me. . . . After this I procured my books in sheets, which I forthwith folded, sewed, and otherwise prepared to my satisfaction, thereby saving on an average threepence to fourpence a volume, my only outlay being on the material employed, for my labour was reckoned as nothing. . . . The progress I had made during the first year (1819) rendered it expedient to procure an enlargement of my premises, . . . and I had secret yearnings to procure a press and types, in order to unite printing with my other branches of business. I partly formed this desire by having employed a printer to execute a small volume, purporting to be an account of David Ritchie, the original of the Black Dwarf, whom I had seen when a boy in Peeblesshire. The success of this enterprise, commercially, led to the conclusion that if I could print as well as write my poor productions I might add to my available means. . . . At length a person who had begun business in a way not unlike my own, and constructed a press for his own use, intimated his desire of selling off. . . . The whole apparatus, including some types, was to be disposed of cheaply by private bargain. The price sought could not be considered excessive. It was only three pounds. . . . I paid the money, and became the happy possessor. . . .

The press, which was constructed to stand on a table, was an imperfect little machine, with a printing surface of no more than eighteen inches by twelve. . . . As regards my fount of types, it consisted of about thirty pounds weight of brevier, dreadfully old and worn. . . . As soon as I had arranged all parts of my apparatus I looked abroad over the field of literature to see which work should first engage my attention. My best plan, as I thought, would be to begin by printing a small volume on speculation; sell the copies, and with the proceeds buy a variety of types for executing casual jobs which might drop in. A small volume I must print, and finish in a marketable style, that is clear, in order to raise funds. Fixed in this notion, I selected for my first venture a pocket edition of the songs of Robert Burns. I had never been taught the art of the compositor; but just as I had casually gleaned some knowledge of bookbinding, so I had picked up the method of setting types. . . . With an imperfect apparatus the execution of my song-book was far from good. Still, it was legible in the old ballad and chap-book style, and I was obliged to be content. . . . With my limited fount I could set up no more than eight small pages, forming the eighth part of a sheet. After printing the first eight I had to distribute the letter, and set up the second eight, and so on throughout a hundred pages. Months were consumed in the operation. The number of copies printed was seven hundred and fifty, to effect which I had to pull the press twenty thousand times. . . . When completed, the volume needed some species of embellishment, and fortune helped me at this conjuncture. There dwelt in the neighbourhood a poor but ingenious man, advanced in life, named Peter Fyfe, with whom I had already had some dealings. . . . Peter was just the man I wanted. Although altogether unacquainted with copperplate engraving, he executed, from the descriptions I gave him, a portrait of the Black Dwarf for my own account of that singular personage, which sketch has ever been accepted as an authority. I now applied to this genius for a wood engraving for my song-book, which he successfully produced, and, for a few shillings additional, he executed a vignette representing some national emblems. Invested with these attractions, the song-book was soon put in boards, and otherwise prepared for disposal. I sold the whole either in single copies at a shilling, or wholesale

to other stallkeepers at a proper reduction, and, after paying all expenses, cleared about nine pounds by the transaction. . . . Through the agency of book-hawkers, who purchased quantities of my Burns's Songs, I procured some orders for printing 'rules' for Friendly and Burial Societies. . . . The rules were executed in my old brevier, leaded, on the face of half a sheet of foolscap, and were, therefore, within the capacity of my fount. My means being somewhat improved, it did not appear unreasonable that I should enlarge my stock of letter by ordering a moderate amount of longprimer adapted for pamphlet work, from an aged typesfounder. . . . To vary the monotony of my occupation, I had for some time been making efforts at literary composition. . . . With a view to publication at the first favourable opportunity, I wrote an account of the Scottish Gypsies. . . . It was a trifle—nothing worth speaking of; but being now provided with a tolerably good fount of longprimer, also some new brevier suitable for footnotes, I thought it might be made available. I accordingly set up the tract as a sixpenny pamphlet, and for this small brochure a coarse copperplate engraving was furnished by that versatile genius, Peter Fyfe. It represented a savage gipsy fight at a place called Lowrie's Den, on the top of Soutra Hill. The edition was sold rapidly off, and I cleared a few pounds by the adventure."

I make no apology for the extent of these extracts, inasmuch as they are all required to enable me to demonstrate that very little dependence is to be placed upon material relative statements other than those of William Chambers alone.

In the article from which I have already quoted, Mr. C. E. S. Chambers affords the following as the full title of the copy of a work in his possession (which, he enigmatically states, in a prefatory sentence, is "dated 1821") :—*Exploits, Curious Anecdotes, and Sketches of the Most Remarkable Scottish Gypsies or Tinklers, together with Traits of their Origin, Character, and Manners*. Edinburgh: Printed and sold by William Chambers, 1820. Mr. C. E. S. Chambers thus remarks upon the anonymous publication :—"This pamphlet, which is extremely rare, was published in paper covers, at sixpence, and seems to have gone through three editions. It may be held to represent the author's first literary and publishing venture." On the other hand, William Chambers records that the publi-

cation of the "Exploits," printed in longprimer, was after the publication of *The Songs of Robert Burns*, just as the latter was after the publication [in 1819?] of *David Ritchie, the Original of the Black Dwarf*. He also indicates that there was only the one edition of the "Exploits;" and, assuming that Mr. C. E. S. Chambers is correct in giving 1820 as being the date on the title page, it may yet be ascertained that copies which remained in stock were put into fresh covers, dated 1821. In any case, the "Exploits" was not William Chambers's "first literary and publishing venture," as asserted by Mr. C. E. S. Chambers, if we are to accept the author's own words.

But it is interesting to find the following in Halkett and Laing's *Dictionary of Anonymous and Pseudonymous Literature of Great Britain*:—

"*Exploits and Anecdotes of the Most Remarkable Gypsies in the Southern Counties of Scotland, together with Traits of their Origin, Character, and Manners*. [By WILLIAM CHAMBERS]. Edinburgh. 1821. Duodecimo.* The first publication of the author. The above title is taken from the second edition."

An explanatory paragraph in the "Dictionary" preface says — "The asterisk denotes that a copy of the work has been critically examined by Mr. Halkett or Mr. Laing, and that it is strictly anonymous—i.e., the author's real name does not appear on the title page or anywhere throughout the work." Here I leave the subject of the "Exploits" for others to grapple with.

In referring to the productions of Robert Chambers, Mr. C. E. S. Chambers states the following:—"Other early works of this writer also in my possession are a *Life of the Black Dwarf; or, David Ritchie*, the original of the character of Elshender in *Tales of my Landlord* (printed and published in 1821); and another trifle of the same period is *Ocean Rhymes, illustrative of the Sentiments and Songs of British Seamen*, by John Denovan, published by Robert Chambers, 1824." But opposed to so astonishing a claim, in regard to the *Life of the Black Dwarf; or, David Ritchie*, is the statement made by William Chambers that he "employed a printer to execute a small volume purporting to be an account of David Ritchie, the original of the Black Dwarf;" whom, he says, he "had seen when a boy in Peeblesshire;" and he also tells us: "The success of this enterprise, commercially, led to the conclusion

that if I could print as well as write my poor productions I might add to my available means." Indeed, he specifically states, further on in the "Memoir," that the "account" is his own individual composition. Unmistakably, therefore, the *Life of the Black Dwarf; or, David Ritchie*, was written by William Chambers, was the first work printed for him, and was the first work published by him.

It is an unfortunate circumstance that Mr. C. E. S. Chambers does not deal with the "Life of the Black Dwarf" with the particularity that he deals with the "Exploits," by furnishing the full title of the copy of the former in his possession. If the copy is that of the first edition the information as to the imprint which it bears would assist investigators in arriving at a fair conclusion as to the probable imprint borne by the next work published by William Chambers—that which he titles in the "Memoir," perhaps inaccurately—*The Songs of Robert Burns*.

The first "Bibliography of Burns" is that compiled by Robert Chambers, and given in an appendix to the last volume of his four-volume edition of *The Life and Works of Robert Burns*, published by William and Robert Chambers in 1851-52.

Whether Robert Chambers was or was not assisted in the compilation of that "Bibliography" by his brother William, or whether the latter had or had not the opportunity of reading it in manuscript, the fact remains that there is no record therein of William's alleged edition of *The Songs of Robert Burns*. Neither is there a record of the edition in the revised and augmented "Bibliography" in the Library edition of *The Life and Works of Robert Burns*, published by Messrs. Chambers in 1856-57.

There is, however, the following edition included in the "Bibliography" of 1851-52 (as also that of 1856-57):—"Letters to Clarinda, by Robert Burns. 12mo. Belfast, 1826." Ever since, the Burns collector has been on the hunt for a copy of that edition, but without success; and the search may be abandoned, for no such edition was printed. What did issue from the Belfast press in 1826 was the following 18mo. edition, which remained unknown to Robert Chambers:—*The Poems of Robert Burns*. Including Several Pieces not inserted in any former Edition: The Author's Life, and a Glossary.

[Woodcut vignette of Burns.] Belfast: Printed by Joseph Smyth, 34 High Street, 1826. A copy of this edition is in my own collection. Only other two copies are known to me to be extant, and neither copy is in the British Museum or in any public or subscription library in England, Scotland, or Ireland.

Another Burns bibliography is that of 1867, compiled by the late James M'Kie, printer and publisher, Kilmarnock, which is titled thus :—*Bibliotheca Burnsiana*. Life and Works of Burns: Title Pages and Imprints of the various Editions in the Private Library of James M'Kie, Kilmarnock, prior to date 1866.

Page 31 begins with "Addenda, containing a List of Editions of Burns besides those given in the preceding pages, and which are not contained in the Private Library of James M'Kie." In order to "fill up any blanks" in the "Addenda," M'Kie "had recourse to copying from Mr. R. Chambers's 'Bibliography of Burns'"; and one of the blanks so filled up is the mythical edition of "Letters to Clarinda, by Robert Burns. Belfast, 1826."

The "Addenda" is dated "1st October, 1866," which is only thirty-four years ago. Up till that period M'Kie had gone to many places in Scotland, had extended his travels to London, and had twice visited Dublin in his search for old and rare editions. Nowhere in his bibliography does he refer to the edition of *The Songs of Robert Burns*, alleged by William Chambers, in 1872, for the first time, to have been printed and published by him in 1820.

That 750 copies of an edition of *The Songs of Robert Burns* should have been bound in boards, published by Wm. Chambers in 1820, and "read out of existence," is an absurdity. I have a theory of my own in the matter as to the edition which William Chambers did undoubtedly produce with his own hands in the manner which he so graphically describes; and this is as far as I can at present go in the absence of desiderated particulars regarding the earliest Chambers edition of the *Black Dwarf*, or *David Ritchie*.

The author invites criticism and desires co-operation.

ANDREW GIBSON, F.R.S.A.I.

THE COTTAGE IN 1825.

MILLER GOWDIE.

VISITORS to the birthplace of Robert Burns, Scotland's National Bard, at Alloway, from this date will find the appearance of the property much changed from what it has been for many years past. The trustees some time ago considered the advisability of carrying out such alterations as would make the Cottage what it was when the memorable "blast o' Janwar' win' blew hansel in on Robin," and at the same time remove as far as possible the risk to which such a valuable and historical property was exposed from danger by fire, risk which was considerably enhanced by the existence of the modern additions which have been made to the original "biggin." As a result the Trustees took what will be recognised as a very wise decision, the outcome of which is now apparent. The transformation has now been going on for the past twelvemonth. The actual cottage and its attached buildings, as they existed at the time of the poet's birth, and as they certainly were at the beginning of last century, appear to have been—the cottage itself consisting of a but and a ben, then a byre, and lastly a barn, all running parallel with the present public road. A contemporary engraving, bearing the date 1805, shows these buildings as they then existed, and as above specified. Subsequently to that date, however, and between that and 1819, as shown in the reproduction of a plan bearing that date, the small slated addition attached to, and immediately to the south of the cottage, appears to have been built, and, therefore, not to have formed part of the buildings owned by the poet's father. It is perhaps not generally known that it was at first suggested to place the monument that now occupies a picturesque site on the banks of the Doon, between the "Auld Brig" and the new bridge, in the ground behind the cottage. With this view a plan of the cottage and the grounds was prepared by James Milligan,

Surveyor, Ayr, and engraved and published by W. & D. Mack, Edinburgh. The plan is entitled—"Sketch of the grounds on which it is proposed to build a monument in memory of Robert Burns, the Ayrshire Bard, by James Milne, Surveyor, Ayr." The plan shows the cottage grounds to be co-extensive with the boundaries of the present day, about four acres, and, on a small scale, it clearly shows what the engraving of 1835 does not show—viz., the addition in question to the site conclusively proving that the addition was built between those dates. The plan indicates the point in the ground marked B, where it was at first suggested to erect a monument, which was at some little distance immediately behind the cottage.

At a later date (to be exact, in 1847) was put up a hall which then served as a concert room and accommodated the members of the Ayr Burns Club on each succeeding "Twenty-first" in their celebrations of the natal day of the poet, and which later was used as a drinking saloon, when the cottage carried a licence, and more recently, when the licence was taken away for the purveying of temperance refreshments, and as a museum. Among the most important of the alterations has been the clearing away of this hall, which has been entirely removed, together with various out-houses, and the site sown down in grass. The demolition of the hall has been the only material external change in the precincts. Some important internal alterations have, however, been made within the cottage buildings. Principal among these has been the clearing out of the turnstiles within the front entrance to the cottage through which visitors had to pass to gain access to the cottage and grounds, and the front entrance to the cottage has been permanently closed. The turnstiles have been removed to a new range of buildings to the north of, and altogether separate from, the cottage buildings. Direct access from the road is, therefore, now not through the cottage to the grounds, but from the grounds to the cottage. As already pointed out, the original buildings consisted of dwelling-house, byre, and barn in their order. The barn and byre had been for long previously diverted from their former use, and the byre which was next to the best roof of the cottage, had been converted into two bed-rooms, with a door entering into them from the dwelling-house. From that use they have been

diverted, and as nearly as possible restored to the original form. Windows had been knocked out. These have been filled up. Wooden floors and ceilings had been put in. These have been removed, and the floors and rafters, with their truss, revealed. Shells for stoves and one horse, such as were at the 3 hundred years ago, have also been put in, and the result has been to as nearly as possible restore the appearance of the interior to that which it presented when first built. To obtain this effect old stone and stone carvings were requisitioned from an old barn on the estate, now a ruin, and probably of contemporary date; and the rafters, where missing or decayed, have been replaced with others of similar appearance. The barn, which had been used as a store and had not been transformed to any great extent, has also been restored to its original state. Not only has the front entrance to the cottage been closed to the public, but the back door has also been closed. Access to the cottage, which is now from the grounds at the back, is gained from the outside first by and through the barn, then through the barn, then through the best room, and then into the kitchen, which with its box bed is the actual room in which Burns first saw the light. It was in the best room where the winks and photographs were exposed for sale. These have all been cleared out and transferred elsewhere, and a few rows, guarded up as iron fences, have taken their place. Prior to the present order of things the visitor was introduced first into the kitchen, and passed thence into the best room; but now, after having reached the kitchen, through barn, byre, and best room, he continues by the way he came to get on the grounds again. There is no longer direct from the kitchen, the previous door direct from the staircase to the kitchen, which was not in the original cottage, having been closed to visitors. One other important alteration designed to safeguard the cottage against the risk of fire, is that a system of hot-water pipes has been introduced throughout for heating purposes, the water being heated at a safe distance from the cottage.

To find house room for the numerous Burns relics which the old hall contained and others for which there was no room, a new and larger hall had to be provided. This occupies the principal part of a new picturesque range of buildings running parallel and at right angles to the public road, and which also

includes a dwelling-house of five rooms for the caretaker, Mr. Mitchell, and his family, as well as store-rooms and hot water heating apparatus. The hall is of considerably larger dimensions than that which was abolished, but it is already evident that it does not err on the side of being too spacious, for the walls are already almost completely occupied by numerous reproductions, engraved and otherwise, of portraits of the poet and friends, and scenes connected with his poems. This collection consists of the various manuscripts and articles that were in the building which has been taken down, and, in addition, about 120 framed prints which had been collected by the late Mr. Craibe Angus, the well-known Burns enthusiast, and which were bought by the Trustees recently. Here a stall has been fitted up for the sale of photographs and other souvenirs, the Trustees from experience finding that visitors are disappointed if they are unable to purchase such articles at the cottage. The walks in the open ground have been asphalted, and an unusual air of neatness and interest has been imparted to the cottage and its surroundings, which was not possible under the old regime.

BURNS'S BIRTHPLACE IN 1825.

In connection with the above it will be interesting to read the following description of the cottage and its surroundings, as given in the *Glasgow Chronicle*, December 5, 1825:—

The cottage in which Robert Burns, the poet, was born is about two miles from Ayr, on the old Maybole Road. It is a neat, clean and comfortable thatched house, consisting of three rooms and a kitchen. One of the rooms was built a few years ago. The signboard states that "Robert Burns was born under that roof on the 25th of January, 1759." On entering the house, the first enquiry is naturally for the landlord, and forthwith appears Mr. John Gowdie, better known in that part of the country by the appellation of "the Miller," as he had been a miller for a number of years in one of the mills on the Doon. He is a plain well-bred little man, about 60 years of age, and has been in the cottage for twenty-two years. He points out the bed in which the poet was born—shows a small bust he keeps in one room, which was presented by Elias Cathcart, Esq., when he visited the cottage along with Mr. Stewart, of Dunearn, and several other gentlemen, and in

another an admirable painting of Burns, which is 3 feet 8 inches on the canvas, by 3 feet across, and which was presented to the house above 20 years ago by Provost Pallantine. This completes Mr. Gowdie's task. Not a single anecdote does he tell of Burns; he makes no pretensions to literature; and after an hour's conversation, a person leaves him, doubtful whether he ever read even a line of the poet's works. During the last three years there has been a great increase in the number of visitors. The cottage is the property of the Corporation of Shoemakers in Ayr. They have also about $4\frac{1}{2}$ acres of excellent ground adjacent, which is let by public roup along with the house on a 19 years lease. It was first converted into a change-house by a Deacon, Matthew Dick, who had a lease of it for £10 a year. He took another lease of it at £17 a year, but dreading it would not pay he gave up his bargain. It was then taken for two tacks of 19 years each by a Mr. Maitland. Mr. Gowdie being disappointed in a farm he expected to get, gave Mr. Maitland £30 for his bargain, and for the cottage grounds and licences he pays £49 a year. A late visitor observed to Mr. Gowdie, that the Irish Counsellor Curran had stated that he had a strong partiality for the "chief of spirits, whisky." * "Weel, weel," replied Mr. Gowdie, "he

MILLER GOWDIE.

* "We got to Ayr; it was the first day of the races. Poor Burns!—his cabin could not be passed unvisited or unwept; to its two little thatched rooms, kitchen and sleeping place, a slated sort of parlour is added, and it is now an ale-house. We found the keeper of it tipsy; he pointed to the corner on one side of the fire, and with a most *malapropos* laugh observed, 'there is the very spot where Robert Burns was born.' The genius and the fate of the man were already heavy on my heart; but the drunken laugh of the landlord gave me such a view of the rock on which he foundered, I could not stand on it, but burst into tears."—Letter of Curran in his life by his son.

As confirming Curran's account of Miller Gowdie, we give the following extracts from letters of John Keats, written on his walking tour through the Burns country in 1818:—

"We went to Kirk Alloway—'A prophet is no Prophet in his own country.' We went to the cottage and took some whisky. I wrote a sonnet for the mere sake of writing some lines under the roof. They are so bad I cannot transcribe them. The man at the cottage was a great bore with his anecdotes. I hate the rascal. His life consists of fuz, fuzzy, fuzziest. He drinks glasses for the quarter, and twelve for the hour. He is a mahogany-faced old jackass who knew Burns—he ought to have been

wisna far wrang there; I ay took a drap, I do't yet, and will do sae as lang's I live, or at least sae lang's I can get it. He cam' here awa at the race time, as it's enow, and I let him see the bed, and then I brought him in here, and showed him Robin there (pointing to the picture), and he stood for a wee, and looked at him, and the tears cam' rinning owre his cheeks. There were mair fouk in the room at the time, and I was cried to taste wi' this ane and that ane, and there's nae doubt I was ree-ways, as I'm enow; but when I showed him a' I cou'd, what was his business wi' that. Sae when he turned frae Robin, I conveyed him to the door, and he gaed aff; but I troo I drank nane the mair o' him. He didna weet his mooth or birl a bawbee in the house. Na, it was ill done in him bairn to put me to trouble, and gie me naething and misca' me too; but a' he said has ne'er put a gill by my door; na I whiles think he did me gude, for there have been mae and mae strangers here every day sin' syne." The cottage is near the little village of Alloway, and it is rather singular that there has been only one house erected at it for a number of years. About half a mile beyond the cottage is Alloway Kirk, now in ruins—the outside walls and the bell alone remain. On entering the churchyard, the eye of the visitor is attracted by a stone near the gate, which is sadly dilapidated, and he regrets to find that this stone marks the spot in which the bard's father lies interred. It has been broken, and the pieces carried off, by inconsiderate individuals. Surely that man must possess a marvellous power of face who could, in presence of intelligent people, say without colouring, "There's a fragment which I broke from the headstone of Robert Burns, the poet's father." As this species of vandalism has been in a great measure abandoned this summer, it is in contemplation to erect a new stone, so far as circumstances will permit, the counterpart of the one which has been so wantonly destroyed. A little to the left is an elegant little square pillar, with an inscription stating that it was erected by Mr. John Hutcheson,

kicked for having spoken to him. He calls himself 'a curious old bitch,' but he is a flat old dog. I should like to employ Caliph Vathek to kick him. O the flummery of a birthplace! Cant! Cant! Cant! It is enough to give a spirit the guts-ache. Many a true word, they say, is spoken in jest. This may be because his gab hindered my sublimity: the flat dog made write a flat sonnet."

merchant, Ayr, to the memory of his father-in-law, "David Watt, the last person baptised in Alloway Kirk, who died the 2nd October, 1823, aged 67 years." To the right is the burying place of "Thomas Blair, late farmer at Slaphouse, who died 4th December, 1820, aged 92 years," and who is believed to be the last man whose marriage was proclaimed in Alloway Kirk. The oldest stone in the churchyard deserves notice. Round the edges it intimates that "Here lyis an honest man, John Neil, on Nethertown, who departed on the 5th day of Apryl, 1623."

A few yards further on is the Old Bridge of Doon, in attempting to gain the "key-stane" of which, honest Tam O'Shanter's braw grey mare, Meg, lost her tail, by the witches. Distant a gun shot is "the well, whar Mungo's mither hang'd hersel'," and some other spots of equal celebrity, but the object which deserves particular notice is the splendid new monument erected in this place to the memory of the poet. It is 18 feet inside. The dome is supported by nine massy columns, 15 feet high, and it overlooks a number of the scenes celebrated in the writings of Burns.

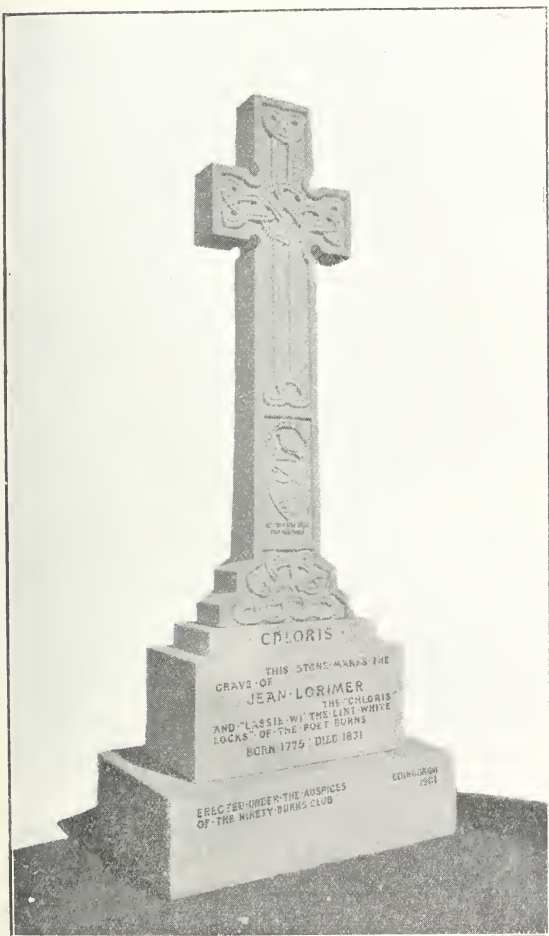


MEMORIAL TO "THE LASSIE WI' THE LINT-WHITE LOCKS."

AFTER the lapse of seventy years, a memorial stone has been erected under the auspices of the Edinburgh Ninety Burns Club to mark the grave of Burns's "Chloris" in Preston Street burial-ground there. The stone, designed and executed by Messrs. Stewart M'Glashan & Son, is modelled on the lines of the old sculptured crosses of Iona, the characteristic features of which are carefully preserved. The cross is of light grey granite, resting on a die and base of the same material. The upper and lower portions of the cross are decorated with interlacing Celtic patterns, and in a panel on the shaft the Burns crest and coat of arms are carved in relief. The monument bears the following inscription:—

"This stone marks the grave of JEAN LORIMER, the 'Chloris' and 'Lassie wi' the Lint-white Locks' of the Poet Burns. Born 1775; died 1831. Erected under the auspices of the Ninety Burns Club, Edinburgh, 1901."

On the afternoon of Saturday, 25th May, 1901, the cross was unveiled by the Rev. George Murray, B.A., chaplain of the Ninety Club, in the presence of a large assemblage of members and subscribers. Among those present were Mr. William Lawson, president; Mr. John Irving (a grand-nephew of "Bonnie Jean"), vice-president; Messrs. John A. Clues and D. Lawson Johnstone, joint secretaries; Mr. Adam M. Mackay, treasurer; Mr. Peter Smellie, solicitor; Parish Councillor James Gibson; Major M'Cartney, Queensberry House; Messrs. Thomas Macpherson, Walker, and Davidson Gray, Leith Burns Club; Mr. A. Morgan, Commercial Burns Club; Mr. W. R. Murray, Corstorphine Burns Club; Mr. W. M. Gilbert, *Scotsman*; Mr. Stewart M'Glashan, sculptor, &c., &c. Apologies were received from representatives of the Edin-



burgh, Lochgelly, Edinburgh "Jolly Beggars," and other Burns Clubs.

Mr. Lawson, in opening the proceedings, said the act they were about to perform had a double significance: they wished to honour the memory of the woman who lay there, and they wished to honour the bard who immortalised her by singing the praises of her youthful beauty and maidenly worth. "Chloris" herself would have been little known or cared for but for the songs that had been written in her praise by the immortal Burns.

The Rev. Mr. Murray, who was called upon to perform the unveiling ceremony, said the prosaic section of the public, he feared, would hardly thank them for thrusting a tombstone on their notice amid the gay green leaves and flowers of smiling May. Yet when they thought of "Chloris" and Craigieburn Wood they recalled that for one at least "a' the pride of spring's return could yield him nocht but sorrow." If apology be needed, there was the solemn fact that the Assemblies of the Kirk were sitting, and that the clergy were about. Some, flippant, would hasten to confess that they had no interest in "lasses wi' the lint-white locks." It was some other hue which they affected—the golden probably, by preference, if it could come their way. Others would minimise their little function as mere Burnsian idolatry, and wonder where it was to end; as if the gallants of their youthful club were set on monumenting all the bonnie Jeans and countless fair ones of the Bard. Their concern was only with the local case. It so happened that no headstone marked the spot where the grave closed over the tragic career of one whose orbit intersected, and in some respects resembled, that of Burns himself. Their supplying of the want marked at least a deviation from the beaten track of Burns Club doings. Only perverse minds could fail to understand the situation between Burns and "Chloris." It was in the Poet's light that they saw light—light after his kind; and as he puts the matter himself, she was the "lovely goddess of his inspiration," one to whom he addressed "fictitious reveries of passion." The evidence of Thomson was to the same effect, and in speaking of the "bright eyes and witching smiles" that "enraptured the Scottish Bard," he was only indulging the stilted eighteenth century vein. Chloris herself, however, proud of the distin-

guished figure she was cutting, was under no illusion. The name was little appropriate to a Scottish girl, and the real Burns peeps out when the fact dawned later on his mind. The chivalry of his nature, too, as he laments the early crosses of her career :—

“ Since, thy gay morn of life o’ercast,
Chill came the tempest’s lour,
And ne’er misfortune’s eastern blast
Did nip a fairer flower.”

Followed by the typical Burnsian philosophy of life that the inner riches of the soul remained :—

“ Still nobler wealth hast thou in store,
The comforts of the mind.”

The stone was appropriately simple. It was not of the kind which provoked the pen of Louis Stevenson when wandering in the Greyfriars, as being “appallingly adorned.” It was of the granite which was emblematic of the sterling mind of Burns—a mind which, when touched with feeling and imagination, was soon polished into song. They remembered how he tended lovingly himself the grave of Fergusson, his hapless brother bard. They remembered how his brilliant dark eyes glistened with the tear drop at the tale of woe, interpreted by Walter Scott ; and they remembered how countless thousands at his shrine had learned to turn a synpathetic ear to every note of human sorrow and misfortune. It was in that spirit they set up the stone, and in that spirit they left it in the lone kirkyard. (Applause.)

On being unveiled, the Cross, with its Celtic adornments and chaste beauty, which stands about the middle of the cemetery to the south of the walled-in graves there, and under the shade of a friendly birch, was very much admired.

Mr. Peter Smellie, treasurer of the Memorial Fund, thanked the members of kindred clubs and other subscribers for their help in this matter. For the scheme they had distinguished patronage : that of Earl Selborne, Hon. President of the club ; Lord Rosebery, and Sir Mitchell Thomson, then Lord Provost of Edinburgh. These names headed the list, and the subscriptions ranged from twopence to £5. They preferred that the subscriptions should be numerous rather than large, and

the result was that very many people had contributed to place this stone where it was.

A cordial vote of thanks having been accorded to Mr. Murray, and the Memorial inspected by the company, the proceedings at the graveside terminated. Subsequently the guests were entertained by the Club to cake and wine in the Melville Hotel, when a number of toasts appropriate to the occasion were pledged ; and it was intimated that, as soon as certain difficulties had been removed, it was intended to proceed with the restoration of "Clarinda's" tomb in Canon-gate Churchyard.

D. LAWSON JOHNSTONE.



VOLUME ANNOTATED BY BURNS.

IN "Notes and Queries" (January 26th, 1901—No. 161, Ninth Series) there appears an article describing a book, presumably once in the possession of Burns, and bearing on certain of its pages some critical notes in the holograph of the Poet. Shortly after the appearance of the article we communicated with the writer, Mr. Henry T. Wake, Bookseller and Dealer in Antiquities, Fritchley, Derby, who very kindly forwarded us the following information:—

I bought the book in question at a bookstall in Sneinton Market, Nottingham, and afterwards discovered that it had once belonged to Burns, both from the handwriting but particularly by the style of expressing himself in the MS. notes. The catalogue by which it was sold (and of which I enclose a copy) gives all the particulars about the book itself, as does also "N. and Q." When the catalogue was first issued I received from an eminent firm of booksellers in Glasgow an order for it on approval, and it came back by return of post with the remark that it was "not Burns's writing." An eminent firm in London afterwards ordered it with exactly the same result. They had based their judgments entirely on the handwriting, which, however, did not resemble his ordinary writing; but I found from a facsimile of his writing in Highland Mary's Bible, and to which it had a strong resemblance, that it was indeed the Poet's handwriting. Soon after Dr. Maris of Philadelphia ordered it, and was so anxious to know whether he had secured it that he requested me to wire back at once on receipt of order, which I did. Dr. Maris is since dead. I do not think he bought it for himself, but for an institution or a friend, as he had previously bought of me the original Deed of Settlement of the State of Pennsylvania by William Penn in 1682 for £320, for the State. This deed was superseded by a second deed which the State possessed, and they wished to possess the first one, as it was not altogether superseded by the second.

I do not know where the book now is, but it is no doubt somewhere in safe keeping. I believe a copy of the work will be found in the British Museum, London; the Oxford Bodleian Library, and the Signet Library, Edinburgh, as neither of these institutions ordered the book, which I think they would have done had they not already got it.

This will enable thee to give an account of the interesting Burns relic in the annual *Burns Chronicle*.

Thy fd., H. T. WAKE.

P.S.—Dr. Maris did not at all dispute the authenticity of the MS. being Burns's.—H. T. W.

From the accompanying catalogues we learned that Mr. Wake offered the book for sale in December, 1896, its description being as follows :—

“The Patriots or an Evening Prospect on the Atlantic: a Poem, 4to orig^l $\frac{1}{2}$ bind^g. Autog^h at beginning “Laing, Edin^r 1819, 5th, 743.” London for T. Cadell & Drummond, Edinburgh. MDCCLXXVII. This copy is believed to have been Rob^t Burns’s. There are several notes in MS. which are believed to be in the handwriting of the Poet, some of which are as follow. “By John Inglis, Schoolmaster, Canongate, Edinburgh. An essay to procure from Government (sic) a place or pension.” “We should imagine the Author an American, he was a Scotchman. I do not know if he was ashamed of his country, his country might well be ashamed of him.” “The poor author expected he would at least be made a Commissioner of Excise for writing this excellent Poem. He died on the 18th of Feby. 1786 (without obtaining either place or pension), at eight in the Evening of a Consumption. Almost the whole impression was found by him unsold and was disposed of to a snuff shop. This copy may well be looked on as a curiosity. There is not I believe another extant.” In good condition. £5. (1777). There is also a MS. verse commencing “Thou lousy pedant, let thy awkward muse | With censures praise w^t flatteries abuse,” &c.

Mr. Wake was then in doubt as to the authenticity of the handwriting, but, as he states, after he had seen a facsimile of the Poet’s handwriting in Highland Mary’s Bible, he became convinced that it was genuine. In Catalogue (No. 279) of date October, 1897, he thus describes it :—

“Burns the Poet. (1777). The Patriots: or an Evening Prospect on the Atlantic. In which some Noted Political Characters are delineated; with strictures on Ladies who have distinguished themselves in the Fashionable Modes of Gallantry. 4to, orig^l $\frac{1}{2}$ binding: London 1777.” Note in Burns’s handwriting on title :—“By John Inglis, Schoolmaster, Canongate, Edinburgh: An Essay to procure from Government (sic) a place or pension.” At the foot of the first page of the Preface, which appears to have been written to allay the rebellious spirit of the Americans and to induce them to return to the obedience of their King (George 3d), is the following Note of R. B.’s :—“We should imagine the Author an American, he was a Scotchman. I do not know if he was ashamed of his country, his country might well be ashamed of him.” Further on in his Preface the Author, praising “a glorious band of men—who will long adorn the British annals—viz, Lord N——th, Lord George G——ne, th^e acute and ingenious Mr. Alexander W——ne, Solicitor, Hon—— H—— D——s, Lord Advocate for Scotland,” &c. R. B. has written on the margin opposite—“Infernal Villains. No, they are y^e ministers of him who is called y^e best of Princes, and he is no doubt as much so as he is the Wisest.” At the end of the Preface opposite to

“gracious sovereign” R. B. writes—“Whom Junius calls y^e best of Princes, a man whose Wisdom is only to be equalled by his Virtue, and we do not know w^{ch} of his Virtues we should admire most, his humanity, contempt of money, or love of peace. The clergy may truly say y^t he has a saving knowledge.” After the Preface, on a blank page, the Poet has written—

“Thou lousy Pedant, let thy Awkward muse
With censures praise w^t flatterers abuse.
To lash and not be felt in thee’s an Art,
Thou ne’er mad’st any but thy Schoolboys smart.
If . . . * immortal works thou wouldst descry (sic)
Pretend ’tis he that writ thy Poetry.”

* Franklin (?)

Then follow 2 lines scrawled thro’, but appear to read :—

“Alas he never had verse in pretence
Or loved commended mimic sence (sic).”

At p. 10, “I. S.” 304, and at p. 50 :—

“They swear I am so good
I hug them till I squeeze their blood.”

SWIFT.

(Probably referred to as plagiarisms from the writings of Swift.) At end R. B. writes :—“The poor Author expected he would at least be made a Commissioner of Excise for writing this excellent Poem. He died on the 18th of Febr’y 1786 (without obtaining either place or pension) at Eight in the Evening of a Consumption. Almost the whole Impression was found by him unsold, and was disposed of to a Snuff Shop. This copy may very well be looked on as a curiosity. There is not I believe another extant.” Autog^h at beginning of Book :—“Laing, Edin^r, 1819—5th—743.” Tall copy in clean good condition, £8 10.—1777.

There is no reference to this Canongate Schoolmaster in Burns’s correspondence, nor in any of the biographies, but it will be observed he died fully ten months before the Poet’s appearance in Edinburgh. The adverse judgment of the “two eminent firms,” one of which is known to us as having considerable experience in Burns manuscripts, is certainly not assuring, but it is impossible to express any opinion as to the authenticity of the notes till the volume itself is accessible. *Prima facie*, Mr. Wake’s opinion, based as it is on “the style of expression in the MS. notes,” will appeal to many as not entirely without justification. We trust this notice may lead to the re-discovery of the volume in America, and thereby to material for authoritative judgment.

Mr. Wake obligingly quotes the following from another of his Catalogues issued in September, 1879. These Burns items were bought from a dealer in Keswick when Mr. Wake resided at Cockermouth. They were sold by him to a Mr. Machon for a Burns Museum in Ayrshire, so far as Mr. Wake's memory serves him. We do not recollect ever having heard of them.

Cat. 27, 29/9/79.—“21. Burns (the Poet). The original Excise Book of Robert Burns, containing 2 pages and a fragment of the original Glossary appended to his Works, in his handwriting. It is a small oblong Account Book bound in limp parchment with the Government Excise Stamp on each leaf. Also a fine colored view of Edinburgh by Robert Riddell and engraved by A. Robertson. It is in nice condition, being in the original Frame of black and gold abt 1 inch deep and $20\frac{1}{2}$ ins. by 17 ins. in size, glazed. At the back is the following inscription:— ‘One of Twelve presented by R. A. Riddell to the Poet Burns.’—‘Mrs. Burns to J. Bogie, 1826.’ The Excise B. also has in the same handwriting ‘Jas. Bogie His Book, 1824.’ Both articles were bo^t at the Sale of the late Dr. Bogie's effects at Fruid's Park, Annan, 5/5/79. Burns's handwriting is attested by ‘J. Syme.’ Rare and interesting. Together £10 10.”

D. M'NAUGHT.



A NOTABLE BURNS MS.

THE manuscript which we here present in the form of a facsimile in print is the property of David Wilson, Esq., M.D., Paddock, Huddersfield, a native of Dreghorn, Ayrshire, who purchased it about seventeen years ago from Messrs. Kerr & Richardson, Glasgow. The sheet is a single one, $9\frac{1}{2}$ inches by 8, written on both sides, the three epitaphs being inscribed on one page and the "Epithalamium" (which leaves the impression of a fragment), in darker ink, evidently of later date, on the reverse. Of its genuineness there is not the slightest doubt, and the wonder is that it has escaped so long the lynx-eyed editors of new and improved editions. The epitaph on "Squire Hugh" we do not give in its entirety, the language being rather free for presentation to the general. Who this individual was we have not yet been able to ascertain, but doubtless the records of Mauchline will throw some light on his identity. The *dramatis personæ* of the epithalamium (bridal song) are not indicated in any way, but perhaps some tradition of the auspicious event still lingers in Mauchline. We do not recollect of ever having seen these two pieces in print. The existence of the MS. was known to the late James M'Kie as far back as 1883, and we have been informed that he made an offer for it while in Kerr & Richardson's possession. It will be observed that "Wee Johnie" is written in full—"Wee Johnie Wilson"—the descriptive line immediately above being cancelled by the pen. This nevertheless leaves the question of his identity precisely where it was. Whether he was a shopkeeper in Mauchline, as suggested by Dr. William Wallace, or a cowfeeder in the vicinity, as stated by Mrs. Begg, it is scarcely credible that Burns so gratuitously lampooned his Kilmarnock publisher on a sheet which was bound to pass through his press, just as his business connection with him was beginning, and perhaps before he had any proper knowledge of his character. The heading of the third epitaph proves that Burns had "turned him to his Latin again" to some purpose. It also relieves the memory of James Smith

from the burden of a century's growth of left-handed fame, the *jeu d'esprit* being universally believed to have been pointed at him as the veritable "Wag in Mauchline," as some editors prefer to head the piece. "Fuscus" is the Latin for "brown," hence "John Brown, *quondam* maker of clocks in Mauchline" authoritatively settles the identity of the individual in whose honour the epitaph was composed. He is the "Clockie Brown" and "Jock Brown" so mercilessly castigated in the "Court of Equity,"* of which facetious tribunal James Smith, the poet's special friend, was the "trusty Fiscal." Brown is the first culprit called.

"First, Clockie Brown, there's witness borne,
And affidavit made and sworn,
That ye wrought a hurly-burly, &c."

And his sentence is of the severest sort.

"For you, Jock Brown, sae black your fau't is,
Sae doubly dyed—we gie you notice,
Unless you come to quick repentance,
Acknowledge Jean's and your acquaintance,
Remember this shall be your sentence:—
Our beagles to the Cross will tak' ye,
And there shall mither-naked mak ye, &c."

A grandfather's clock in the writer's possession, which has a beautifully engraved brass dial, bears upon its face that it was made by "John Brown, Machline," but there is no clue as to the date. The word "*quondam*" would seem to intimate that he had left Mauchline or had engaged himself in some other calling previous to the writing of the epitaph.

It will thus be seen that Dr. Wilson's MS. is an exceptionally valuable one. We will be glad to answer any communication addressed to us bearing on its authenticity or subject-matter.

EPITAPH for H—— L—— Esq. of L——

Here lyes Squire Hugh—ye harlot crew,

I'm sure that he weel pleas'd would be

* Printed for "Private Circulation by the Caledonian Publishing Co., Glasgow.—1899."

FOR A WEE WEE MAN.*

Hic jacet WEE *JOHNIE WILSON*.

Whoe'er thou art, O Reader ! know,
That Death has murder'd Johnie :
An' here his body lyes full low,
For Saul he ne'er had ony.

Hic jacet *JOHANNES FUSCUS*, quondam *Horologiorum* *Factor*
in M——.

Lament him, M—— husbands a',
He aften did assist you !
Tho ye had bidden years awa
Your wives ne'er hae miss't you. (sic).

Ye M—— bairns, as bye ye pass
To school in bands the guther,
O tread but lightly on his grass,
Perhaps he was your father !

(Indifferent but old hand).

The within by Burns
in his own handwriting.

EPITHALAMUM—

O a' ye hymeneal powers
That rule the essence-mixing hours !
Whether in Eastern monarch's bow'rs,
Or Greenland caves,
A nuptial scene in Machlin tow'rs
Your presence craves.

Threescore-fyftteen, a blooming bride,
This night with seventy-four is ty'd ;
O mak the bed baith saft an' wide
Wi' canie toil,
An' lay them gently side by side,
At least a while.

D. McNAUGHT

* Cancelled in the MS.

THE UNPUBLISHED BURNS POEM,

IN *MACMILLAN'S MAGAZINE*.

BY express permission of the Publishers, courteously granted to us in the freest and fullest manner, we are enabled to place before our readers "An Unpublished Poem by Robert Burns," exactly as it appears in *Macmillan's Magazine*, No. 505, November, 1901.

AN UNPUBLISHED POEM BY ROBERT BURNS.

[The following verses were recently found among some papers belonging to the late Mrs. Berrington, who died in 1885. During a great part of her life Mrs. Berrington lived in Monmouthshire, at no great distance from Itton Court, the home of Mrs. Curre, to whom, according to the endorsement on the manuscript, the verses were addressed by Burns. Mrs. Curre, who died in 1823, was the daughter of John Bushby, Esq., of Tinwald Downs in Dumfriesshire. The copy from which the verses are printed is in the early handwriting of the late Miss Eliza Waddington, whose family also lived in Monmouthshire. It is hoped that the present publication may lead to the discovery of the original manuscript.]

Oh look na, young Lassie, sae softly and sweetly !
Oh smile na, young Lassie, sae sweetly on me !
Ther's nought waur to bear than the mild glance of pity,
When grief swells the heart and the tear blins the e'e.

Just such was the glance of my bonnie lost Nancy,
Just such was the glance that once brightened her e'e ;
But lost is the smile sae impressed on my fancy,
And cauld is the heart that sae dear was to me.

Ilka wee flow'ret we grieve to see blighted,
Cow'ring and with'ring in frost nipplet plain ;
The naist turn of Spring shall awauken their beauty,
But ne'er can Spring wauken my Nancy again.

And was she less fair than the flow'rs of the garden?
 Was she less sweet than the blossoms of May?
 Oh, was na her cheek like the rose and the lily,
 Like the Sun's waving glance at the closing o' day?

And oh sic a heart, sae gude and sae tender!
 Weel was it fitted for beauty sae leal:
 'Twas as pure as the drop in the bell o' the lily,
 A wee glinting gem wi' nought to conceal.

But the blush and the smile and the dark e'es mild glances,
 I prized them the maist, they were love's kind return,
 Yet far less the loss of sic beauty lamented,
 'Twas the love that she bore me that gaes me to mourn.

Though it may appear somewhat ungracious to look our gift-horse in the mouth, still, we consider the Federation would be guilty of a dereliction of duty were no indication given of the prevailing opinion as to the genuineness of the production amongst its membership. Passing such obvious mistakes in transcription or printing as "naist" for "neist," and "gaes" for "gars," the whole weight of internal evidence is dead against the authenticity of the piece. Its conception, or "argument" (to speak in critical phrase)—a snivelling grass-widower warning off all approaches on the part of designing femininities in his neighbourhood—is not exactly in the Burns vein, to say the least of it. Burns exhausted the cognate theme in *My Nannie's awa*, which he forwarded to Thomson in 1794. Before 1796, John Bushbie was one of his "favourite aversions," as Robert Chambers puts it, a statement which the Heron ballads place beyond doubt. There cannot, therefore, be much of an interval between the dates of the two compositions; how miraculously they differ in their methods of treatment will best be realised by a parallel reading. The execution of the Bushby lyric is verbose, halting, and flabby in the extreme, nowhere rising above the level of second-rate doggerel. Compared with the exquisite rhythm and beautiful imagery of the Clarinda lyric, it is the bleat of a billy-goat over the carcase of his favourite nannie. There is not a penny-weight of passion in the whole composition, nor, indeed, any apparent effort in the way of simulation. To particularise

were to confess that Burns's admirers are impervious to the magic charm of the Burns style, which permeates his veriest trifle. But if the Philistine demand satisfaction, we might ask him to make "plain" the exigencies of rhyme in the third stanza, which deals, not with a mouse, but a botanical curiosity in the shape of a "wee cow'rin' flow'ret;" ditto in the fifth, where the "leal beauty" of the defunct maiden is deftly "fitted" into the "wee glinting gem" of her heart so as to leave "nought to conceal;" or, what we would certainly "prize the maist," to write down in plain prose what we are to understand by the conflicting losses detailed in the concluding quatrain. The evidence of authenticity is nothing but circumstantiality of the flimsiest texture. The handwriting is that of "the late Miss Eliza Waddington," a Monmouthshire lady, who presumably copied the verses from a copy or the original, presumably once in the possession of "Mrs. Curre, the daughter of John Bushby, Esq., of Tinwald Downs, who died in 1823," and who claimed to be the heroine of the piece. Its attribution to Burns rests solely on an "endorsement on Miss Waddington's manuscript," by whom is not condescended upon. It is not altogether improbable that Nancy Bushby, if such a person ever existed, was the recipient of laudatory verses from Burns, but it is not within the bounds of possibility that he addressed her after the manner of the weak, fusionless lines of the composition in question. The recovery of the manuscript—a remote contingency—would not alter our opinion. Burns had a trick of writing out poetical pieces by other hands to please his own fancy or oblige his friends (*vide* the Thomson correspondence), hence a Burns holograph is not *per se* conclusive evidence that it is the poet's own composition. If speculation be allowable, we consider it extremely likely that the wish was father to the thought that some literary relic of the poet existed amongst the possessions of the Bushby family; that this "unpublished poem" was the nearest approach to such a thing obtainable; and that oral tradition and Monmouthshire gossip account for the rest of the tale.

D. McNAUGHT.

THE ALLOWAY MONUMENT.

IN my Burns's collection are some interesting documents relating to this Memorial which do not appear to have been published hitherto.

The first is a "Sketch of the Ground on which it is proposed to Build a Monument in Memory of the late *Robert Burns*, the Airshire Bard, by James Milligan, Surveyor, Air." This was to be placed about 20 yards to the west of the house in which Burns was born—29th Jany. [*sic*], 1759. This document was franked by A. Boswell (of Auchinleck) on November 5, 1817, to Mr. Hamilton, Architect, Glasgow, and bears the Glasgow post mark of "6 Nov., 1817."

The second is a printed circular :—

"AIR, 26th January, 1818.

"Convened the following members of the Committee appointed to carry into effect the wishes of those who have subscribed to erect a Monument to the memory of R. B., the Airshire Bard, at the place of his birth, in order to examine such Plans or Designs of the proposed Monument as were lodged with the Secretary, by those Artists who chose to contribute their efforts to forward the Building, and who inclined to appear as Candidates for the premium of Twenty Guineas offered by the Committee, or an appropriate Piece of Plate of that value, at the option of the successful Candidate, for the most approved Plan of the Monument proposed, pursuant to advt. in the Edinr., Glasgow, and Air newspapers, viz. :—

"Sir David Hunter Blair, of Blairquhan, Bart.

"John Hamilton, Esq. of Sundrum.

"Alexander Boswell, Esq. of Auchinleck.

"Hugh Hamilton, Esq. of Pinmore.

"R. G. Oswald, Esq. of Auchincruive.

"William Cowan, Esq., Banker, Air.

"Mr. Boswell, Preses.

"The Secretary laid before the Committee, Sealed Packets, ten in number, transmitted from London, Edinr., Glasgow, and other places, which, having been opened in presence of the Committee, were found to contain Plans and Designs of the proposed Monument.

"The Committee accordingly proceeded to a minute and careful examination, and were unanimously of opinion that the Design No. 8 should be the plan adopted, and the Sealed Letter accompanying it having been opened, it appeared that that plan was the production of Mr. Thomas Hamilton, junior, Architect, No. 1 James St., Edinr.; and in his letter he very handsomely stated that, in the event of his Design

being thought worthy of adoption, he wishes to decline any mark of approbation from the Committee, which would tend to lessen the Funds already so limited, as the honour of being the successful Competitor would be to him a circumstance of the most gratifying nature, and a recompense more than adequate to his humble exertions."

The circular proceeds to notify thanks to the other competitors, whose plans will be returned free of expense, and to state that they decided merely according to fancy, so that "they trusted no man of genius would feel hurt at not succeeding in a competition of this nature." They further assured the candidates of the absence of bias or of any previous knowledge of plans or competitors.

The third is a holograph letter of the same date to "Coila," the motto adopted by Mr. David Hamilton, Architect, Glasgow:—

"AUCHINLECK, *Jany. 26th, 1818.*

"SIR,

"Not knowing whom I have the honour to address, I can only direct what I have now to offer to him who did the Committee for Burns' Monument the very great service of producing two such admirable designs as you did in the Doric Building, and Gothic Tower. It is impossible to enter on all the reasons which operated to determine our choice of another, but I do assure you that we were so pleased and so bewildered, that we would gladly have built ten of those delivered in; we chose that which we considered most appropriate, most suitable to the situation, and most likely to come within the compass of our funds; we were not scientific men,—fancy, not knowledge, guided us,—and I trust you will not feel any cause to be hurt or offended that our choice fell on another. *One* we must chuse, and it was with regret that we could not adopt your Gothic Building, although not deemed strictly applicable to the character of the Poet. This you may rely on, that your designs had, as they deserved, our admiration, and one and all felt gratified to the unknown Artist who had devoted so much of his time and the exertions of his genius in the cause.

"Accept, therefore, of our very best thanks, which I offer in name of the Committee.

"I am, SIR,

"Your obliged and rt. humble St.,

"ALEXANDER BOSWELL.

"TO COILA."

Mr. (afterwards Sir) Alexander Boswell is also notable as the man who fought the last duel in Scotland, with Mr. James Stuart, on 26th March, 1822, on the sands of Auchtertool, near Kirkcaldy.

PHILIP SULLEY, F.S.A.

CLUB NOTES.

[COMMUNICATED.]

“SUNDERLAND” BURNS CLUB REPORT.

Mr. M. NEILSON, an Ayrshire man and the enthusiastic secretary, forwards the following report :—“The annual meeting of 1899 was largely attended, and altogether a most important meeting. Several alterations of Rules were considered and adopted. The principal alterations were :—To have a recess during June, July, and August ; also the appointment of trustees to invest the funds of the Club. Your present officers were elected by ballot, according to rule, and no more harmonious body of men ever met to discuss and arrange the affairs of any Club.

“Our Annual Dinner took place on the 25th of January, and was a great success, the number present being larger than on any former occasion, while the speeches were excellent. Our Hon. President (Ald. Burns, J.P.), owing to a family bereavement, was not in his accustomed place. Our retiring President (Robert Falconer, Esq.) made an excellent chairman, discharging the duties with that tact and good grace which are peculiarly his own. Our Hon. Vice-President (William Allan, M.P.) was the guest of the evening, giving the toast of ‘The Immortal Memory.’

“Few will forget the sympathy, tenderness, and beauty of thought expressed by Mr. Allan ; the poem composed for the occasion, and delivered for the first time at our dinner, will ever remind us of that pleasantest of times when ‘Gently scan your brither man’ was the test which preceded

“ ‘THE DAY THAT YE WERE BORN.’

“ Ah ! Robin, little did ye ken
That owre the warl’ your countrymen
Wad’ honour wi’ their tongue an’ pen
The day that ye were born.

“ The warl’ was dark until ye came !
But o’d it gat frae your sang flame,
A langer lease o’ life an’ fame,
The day that ye were born.

“ O ! had ye seen the muses train
That morn within the biggin fane—
The jauds a’ claimed ye as their ain
The day that ye were born.

“ They cuddled ye wi’ lovin’ zeal,
 They kissed ye owre frae heid tae heel,
 Their gems o’ sang ye tried tae steal
 The day that ye were born.

“ They placed in your wee haun’s a lyre,
 They bade ye thrum an’ never tire,
 Syne filled your scaup wi’ heavenly fire
 The day that ye were born.

“ Tho’ fortune frowned, an’ days were daik,
 Fu’ weel ye did the gowden wark,
 And left a cairn o’ sang to mark
 The day that ye were born.

“ Sae, Robin lad, we lo’e ye dear,
 An’ while ae Scottish heart ye cheer,
 We’ll haud wi’ joy frae year tae year
 The day that ye were born.

WM. ALLAN.

“ Our Annual Scottish Concert was given under the auspices of the Club in the Victoria Hall on the 1st of February.

“ The *Conversazione* was again held in Mr. Wetherell’s Rooms, on Wednesday, March 21st, 1900. Councillor Biggam and Mr. W. H. Turner acted as M.C.’s, Mr. Fred Wood’s band supplying the music ; while Mrs. Potts had charge of the refreshment room.

“ The Picnic took place on the 17th of July to Lambton Park, permission being granted to visit the Castle and Grounds by Lord Durham. The day was exceedingly fine, and the drive thither was enjoyed by all. Tea was served in the Station Hotel, Fencehouses, after which Alderman Burns, J.P., spoke of the pleasant afternoon spent within the grounds of Lambton Park, of the kindness and courtesy received at the hands of Messrs. Hunter, and expressed the hope that on the next visit to Lambton a whole-day trip would be arranged, and that the tea would be served on the lawn in picnic fashion.

“ The *Chronicle* is a publication which I recommend to every member. There is nothing in the market which is so thoroughly up-to-date in all the phases of Burns’s life and works. True, we sold all we got this year ; but, out of a membership of eighty, surely forty could promise support. Your Committee commend this yearly book to your consideration.

“ The question of membership has taken up the attention of your Committee, with the result that, after due consideration, they decided to strike off all members who were two years in arrears. During the year we have added fourteen new members, and it is very gratifying to report that, with one exception, they have all paid their subscription. We have also to record several removals during the year, so that at the present time we have eighty members on our roll.”

SYLLABUS—SEASON 1901-1902.

DATE.	SUBJECT.	SPEAKER.
Oct. 16	"Burns as a Politician,"	Mr. John Cameron
Nov. 6	"The Gospel," according to Burns, . .	Dr. J. Jago
,, 20	Hall Caine's "Eternal City," . . .	Mr. J. Grayston
,, 29	St. Andrew's Dance, Mr. Wetherell's Rooms.	
Dec. 4	Annual Meeting : Election of Officers.	
,, 18	President's Address.	
1902.		
Jan. 8	Musical Evening,	Members
,, 22	"David Livingstone,"	Mr. A. R. Calvert
,, 25	Annual Dinner, Palatine Hotel.	
Feb. 3	Scottish Concert, in Victoria Hall.	
,, 5	"Allan Ramsay,"	Mr. M. M'Lennan
,, 19	"Burns : the Secret of his Power," . .	Mr. W. Ogilvie
Mar. 5	"Burns as a Religious Reformer," . .	Mr. J. F. Crooks
,, 19	"Scotland's share in industrial development,"	Mr. H. MacColl
April 2	} Business Meetings.	
May 7		
Sept. 2		

Meetings held in Palatine Hotel at 8 p.m.

EDINBURGH "NINETY" BURNS CLUB REPORT.

Mr. Lawson Johnstone, hon. secretary, reports in the Year-Book as follows:—

In sending out the third issue of the Year-Book, the Editor has pleasure in stating that the prosperity of the Club continues unabated. The work of a successful year has tended to strengthen its position and increase its influence among Burns societies.

The membership remains most satisfactory. During the session 2 life members and 45 ordinary members have been admitted, and after deleting the names of those who have resigned, &c., there are now on the roll 11 honorary members, 6 life members, and 165 ordinary members.

This year, on account of the lamented death of Queen Victoria, there was no Anniversary Dinner. All the arrangements had been made to celebrate the 25th with the customary ceremony; but in accordance with the national mourning for Her Majesty, it was at once decided to abandon the function.

At the same time the Burns Anniversary of 1901 was not allowed to pass altogether unmarked. In response to an appeal from the Committee, the members subscribed a sum of over £20 to the National Burns Collection in aid of the widows and orphans of our Scottish soldiers.

The other meetings of the session were held as usual, and were much appreciated by those present. The Annual Excursion, which took place on Victoria Day to Kinross and Loch Leven, was particularly enjoyable.

A pleasant feature of the year has been the marked development of friendly relationship between the various Burns Clubs of the metropolitan district. This was largely due to their association together in the organisation of a great National Anniversary Collection for the War Fund. The arrangements were carried through by a Joint-Committee representing all the Clubs; and although the calamity of the Queen's death prevented them from reaping the full reward of their labours, they were enabled to hand over nearly £250 to the *Scotsman* Shilling Fund.

The good feeling thus promoted was exemplified by the success of the Club's Reception in March, when the representatives of eleven kindred Clubs honoured the "Ninety" by accepting an invitation to meet the members. The proceedings throughout were of a most hearty and agreeable character.

The Treasurer reports that a substantial sum has been added to the balance at the credit of the Club.

By the election of Mr. John Irving, whose portrait we give, the Club secures as its new President one who has a close connection with Burns's family. He is a grand-nephew of "Bonnie Jean," the wife of the Poet. Mr. Clues, after eight years' faithful service as Hon. Secretary, becomes Vice-President.

Perhaps the chief event of the past session was the completion, under the auspices of the Club, of the Memorial Stone to Jean Lorimer (Burns's "Lassie wi' the lint white locks") in Preston Street graveyard. By the erection of this monument the Club has accomplished the first part of the task to which it is committed—viz., to mark in an adequate manner the graves of the two best known of the Poet's heroines. In carrying out that purpose the Committee have to acknowledge with gratitude the kind assistance of several kindred societies and of many admirers of Burns.

The stone—a beautiful Celtic Cross in grey granite, appropriately ornamented and inscribed—is an excellent specimen of the sculptor's art, and reflects the utmost credit on Messrs. Stewart M'Glashen & Son, who executed it. It was formally unveiled on the afternoon of Saturday, 25th May, in the presence of a numerous company of members and subscribers, by the Rev. George Murray, B.D., of Sauchie, the Chaplain of the Club.

The event evoked considerable interest in Burns circles, both in this country and America; and the memorial has since been visited by large crowds, by whom it has been much admired. A full account of the unveiling ceremony, with an illustration of the Cross, will appear in the forthcoming issue of the *Burns Chronicle*, to be published early in January.

As soon as practicable, it is intended to proceed with the second part of the scheme—the restoration of "Clarinda's" tomb in Canongate Churchyard. Additional funds are urgently required for this purpose, and contributions will be gratefully received by Mr. Peter Smellie, 69 Henderson Row, the Hon. Treasurer.

Members are reminded that the Annual Subscription (2/6) is payable not later than the 25th of January each year. It will much facilitate the work of the Club if all Subscriptions are paid to the Treasurer on or before that date.

The limit of Membership is 180, and there are now only a few vacancies on the roll. Any gentleman desiring to join should communicate at once with the Secretary.

A Club Badge may be had in silver (price 5/) from Messrs. Thomas Smith & Sons, 47 George Street.

In conclusion, it may be permitted to draw attention to the advertisements in these pages. It is only by the assistance of the Advertisers (most of whom are members of the Club), that the production of this Year-Book is rendered possible.

“CO-OPERATIVE” BURNS CLUB.

SYLLABUS, 1901-1902.

The following meetings (25th January and 26th April excepted) will be held in Room No. 10, M'Culloch's Restaurant, Croy Place, 9 Maxwell Street, and 109 Argyle Street, Glasgow, commencing at the hour named prompt:—

Saturday, 2nd November, 1901, at 8 p.m. CONVERSAZIONE. Paper by Mr. Thomas Miller, Glasgow. Subject—“Scotland's Bards.”

Saturday, 7th December, 1901, at 8 p.m. CONVERSAZIONE. Paper by Mr. George Murray Kaye, Glasgow. Subject—“Labour in Literature.”

Saturday, 4th January, 1902, at 8 p.m. GENERAL BUSINESS MEETING. Appointment of Auditors, &c., followed by a Musical Evening. Arrangements by Mr. William Galbraith, Govan.

Saturday, 25th January, 1902, in the Union Tea Rooms, West Nile Street, Glasgow. BIRTHDAY ANNIVERSARY. Councillor J. Jeffrey Hunter, President of the Club, will propose “The Immortal Memory of the Bard.” Special announcement will be sent to all members of this Meeting.

Saturday, 1st February, 1902, at 8 p.m. CONVERSAZIONE. Paper by Mr. Alexander Gilchrist, Glasgow. Subject—“Rev. Patrick Brewster, Chartist and Christian Socialist.”

Saturday, 1st March, 1902, at 8 p.m. CONVERSAZIONE. Paper by Mr. Malcolm Neil, Kilbarchan. Subject—“Reminiscences of an Old Radical.” Original Reading by Mr. Archd. Norval, Glasgow.

Saturday, 5th April, 1902, at 8 p.m. ANNUAL BUSINESS MEETING. Election of Office-bearers, &c., followed by a Conversazione. Paper by Mr. John Dewar, Cathcart. Subject—“The Comical Side of Co-operation.”

Saturday, 26th April, 1902. SPECIAL CONVERSAZIONE. Lecture by a Corporation Official, illustrated with Lantern Views. Subject, Lecturer, Place, and Time of Meeting will be announced prior to date.

Saturday, 3rd May, 1902, at 8 p.m. CONVERSAZIONE. Paper by Mr. James Deans, Kilmarnock. Subject—“Burns as seen in his Correspondence.”

“ALBANY” BURNS CLUB.

SYLLABUS, 1901-1902.

1901.

- Oct. 2 Opening Address, The President
 Nov. 6 Robert Burns and Scottish Song : How
 he found it and how he left it, . . . Robert Ford
 Dec. 4 Henley on Burns, John Russell

1902.

- Jan. 8 Burns and Religion, David F. Turnbull
 „ 24 Anniversary Dinner,
 The Immortal Memory, Professor Glaister
 Feb. 5 The Testimony of Scott to Burns, . . . J. Steel Fisher, M.A.
 Mar. John Keats, Andrew Barclay

The Club meets on the first Wednesday of each month (from October till March inclusive) in White & Smith's Trades House Restaurant, 89 Glassford Street, at 8 o'clock. Harmony at 8.45, to which members have the privilege of introducing friends.

M'Lellan Cup Bowling Competition.—This Competition takes place in June, and members desirous of taking part in the game should send in their names to the Secretary not later than 1st May (Entry Money, 2/).



REVIEWS.

CLOSEBURN (DUMFRIESSHIRE): REMINISCENT, HISTORIC, AND TRADITIONAL. By R. M. F. WATSON. Glasgow: Inglis, Ker & Co., 105 West George Street.

WE heartily welcome this labour of love on the part of Mr. Watson, who is a native of the parish which has acquired additional fame from being so closely connected with the Dumfries period of the career of the National Bard. As a parish history, written not in the dry-as-dust but in interesting and popular style, Mr. Watson's work takes a high place amongst the literary efforts of its class, which we are glad to see are increasing year by year. Though almost every page teems with information and old-world lore, specially valuable from the local point of view, our interest centres in the Burnsiana contained in the chapters dealing with the "Eminent Men" of the locality. Mr. Watson's Burns notes are extensive, well-authenticated, and many of them entirely original. In the last-named category fall to be placed his account of the Bacons of Brownhill Inn, the landlady of which, it appears, was sister to Willie Stewart, and consequently the aunt of "Lovely Polly Stewart," whose untoward fate is chronicled in detail; as well as a full account of the dispute in which Burns interested himself on behalf of his friend James Clarke, master of Moffat Grammar School, which ended in the removal of the latter to Forfar Burgh School, from which place he forwarded in 1796, by request of the dying poet, two instalments of the debt he incurred to Burns when resisting the efforts of the Earl of Hopetoun to remove him from the office of schoolmaster at Moffat. The incident of "The Whistle" is also treated of in light of the evidence of Hunter, the blacksmith, who was footman at Glenriddel at the time of the occurrence. Kirsty Flint is also duly honoured, as she well deserves to be, as melody-tester to the Poet when he wedded his words to music. In connection with this Mr. Watson relates a story, on the authority of Dr. Ramage, which we do not remember to have seen elsewhere. On one occasion, after Burns had listened to a rendering of "Roy's Wife" from the lips of Miss Yorston (afterwards Mrs. Lawson of Nithbank), a niece of the minister of Closeburn, he exclaimed—"Oh! dinna leave him lamenting that way, let him console himself thus—

" Roy's age is three times mine,
I'm sure his years can not be mony,
An' when that he is dead an' gane
She may repent an' tak' her Johnnie."—

an addendum which Miss Yorston ever afterwards made use of when asked to sing this song.

The volume is printed and bound in most superior style, is light and easily handled, and reflects the very highest credit on the publishers. Additional value is conferred by the splendid photogravures which accompany and illustrate the text.

“TO MARY IN HEAVEN.” Music by Dr. ARTHUR W. MARCHANT.

Dedicated to the Members of the Burns Federation. London: W. Morley & Co.

DR. MARCHANT has been very successful with this melody, which is in the minor mode as becomes the subject. It is sweet and expressive, and the accompaniment is classic and effective. The objection to the old air is that, while essentially Scottish, it is jerky and trying to the singer, like many others of the ancient type. Dr. Marchant's setting should do much to popularise the exquisite lyric which hitherto has been mostly relegated to the reciter.



NOTES AND QUERIES.

THE TWA DOGS.

BURNS AND CERVANTES.

REPEATEDLY in his letters Burns speaks of his admiration of the "incomparable humour of Smollett." Besides the works mentioned he had "Humphry Clinker," and it seems very probable that his "Don Quixote" was Smollett's translation, published in 1755, which Burns would likely prefer to that by Charles Jervas, issued in 1742, though Smollett stole unblushingly from Jervas. Burns has expressed no opinion regarding "Don Quixote," but the question arises as to whether he knew any other of the works of Cervantes. The following curious circumstance seems to indicate that Burns may have known at least one of Cervantes' "Exemplary Novels." The notion is not put forward as a charge of plagiarism, but rather as giving another instance of the receptivity of Burns's mind, and his quickness at taking up a suggestion and making it peculiarly his own.

There has always been a suspicion of mystery about Burns's conception of the poem, *The Twa Dogs*. In a letter to John Richmond, dated 17th February, 1786, Burns writes:—"I have likewise completed my poem on the dogs, but have not shown it to the world." As Burns had not seen Richmond from the preceding November, it is plain that he had then spoken to him about this poem. Gilbert Burns asserts that the poem was "composed after the resolution of publishing was nearly taken." The first intention of the Poet had been to commemorate the death of his favourite dog Luath, by writing certain "Stanzas to the Memory of a Quadruped Friend." There is no hint as to any place where Burns could have found a precedent for his conversational dogs.

In 1741 a very rare work was published in London with the imprint declaring that it was "Printed by H. Kent, for Ward and Chandler, at the Ship, without Temple Bar; and at their shops in York and Scarborough." The title reads thus—"Two Humorous Novels, viz. : I. A Diverting Dialogue between Scipio and Bergansa, two dogs belonging to the Hospital of the Resurrection, in the City of Valladolid, giving an Account of their Lives and various Adventures; interspers'd with their Reflexions and Sentiments on the Lives, Characters, Humours, and Employments of the different Masters they liv'd with. II. The Comical History of Rinconete and Cortadillo. Both written by the celebrated Author of 'Don Quixote,' and now first Translated from the Spanish Original." The name of the translator is not given, but the work is dedicated to Philip, Earl of Chesterfield; Theophilus, Earl of Huntingdon, and Rowland Cotton, Esq., Governors; the Rev. Mr. Fletcher, the Rev. Mr. Beach, and Mr. John Bower, Masters of Repton School, in the County of Derby. The translator describes himself as a former pupil of that school. As both Creech and Hill were commissioned by Burns to purchase books for him in London, it is quite possible that this book may have been thus acquired. But even though Burns had never seen the complete work, the descriptive title would have afforded a suggestion for his famous dialogue between Cæsar and Luath.

The method adopted by Cervantes with his two dogs is precisely the same as that followed by Burns. Scipio and Bergansa were the watch-dogs engaged at the Hospital, hence it was at night only that they could meet for conversation.—[*People's Friend* (6th Jan., 1902)].

BURNS AND THE FIRST STEAMBOAT.

THE following appeared in the "Glasgow Evening Times" of 16th October, 1901 :—

"Lecturing on 'Seafaring Life—Past and Present' at Oban the other evening, Mr Mackenzie, of the Sailors' Rest, Dunkerque, mentioned, what will be new to many, that Robert Burns, the poet, was the first to fire and engineer the first steamer."

The paragraph is certainly misleading, to say the least of it. The facts are these: Mr. Miller, of Dalswinton, Burns's landlord, took a great interest in mechanical navigation, and experimented on a small scale on Dalswinton Loch with paddles driven by hand before the year 1788. When Symington was engaged in solving the question by the aid of steam, Mr. Miller assisted him, and an experiment with steam paddles, attached to a small pleasure-boat, was successfully carried out at Dalswinton on 14th November, 1788. In James Nasmyth's autobiography it is stated that Burns and Lord Brougham were present on the occasion. Though the statement, so far as the latter is concerned, cannot be received without reservation, it is not at all improbable that the Poet was invited by his landlord to witness the success of the invention, and imagination is free to embroider the incident as it chooses. Symington's further experiments on the Forth and Clyde Canal were carried out at Mr. Miller's expense, but it would appear that he withdrew his patronage before the final successes of Bell and Fulton.—[Ed.]

THE following is an extract from "The Unpublished Letters of William Cowper," by Thomas Wright.

COWPER ON BURNS.

"Still more interesting, however, are Cowper's remarks on Burns, which find place in a letter to Lady Hesketh (April 12, 1788), and Scotchmen will be amused at his opinion of the medium in which Burns's poems were written :—

"It is true that he was a ploughman when he composed them; but being a ploughman in Scotland, where the lowest of the people have yet some benefits of education, makes the wonderment on that account the less. His poetical talent has, however, done that for *him* which such a talent has done for few: it has mended his circumstances, and of a ploughman has made him a farmer. I think him an extraordinary genius, and the facility with which he rhymes and versifies, in a kind of measure not in itself very easy to execute, appears to me remarkable. But at the same time both his measure and his language are so terribly barbarous that, although he has some humour and more good sense, he is not a pleasing poet to an English reader. . . . They came into my hands at a time when I was perfectly idle, and, being so, had an opportunity to study his language, of which, by the help of a glossary at the book's tail, I made myself master. But he whose hands are not as vacant as mine were at that moment must have more resolution than I naturally possess, or he will never account it worth his while to study a dialect so disgusting."

[GEO. AIKMAN, A.R.S.]

The Burns Federation,

INSTITUTED, 1885.

Hon. President.—The Right Hon. The EARL OF ROSEBERY, K.G., K.T.

OFFICE-BEARERS.

President.—Provost MACKAY, J.P., Kilmarnock.

Vice-Presidents.—WM. WALLACE, LL.D., 36 Lilybank Gardens, Glasgow.

WM. FREELAND, 34 Garturk Street, Govanhill.

Dr. WM. FINDLAY, 19 Westercraigs, Dennistoun.

DAVID MURRAY, M.A., B.Sc., Grammar School, Kilmarnock.

JAMES M'CULLOCH, President, Royalty Burns Club, Glasgow.

J. B. MORISON, Burns Club, 36 Nicolson Street, Greenock.

ROBERT FORD, 142 Ingleby Drive, Dennistoun.

A. B. TODD, Poet and Historian, Cumnock.

THOS. CLARK, Hamilton.

GEO. MACKAY, Campsie.

J. S. JAMIESON, 344 Dumbarton Road, Partick.

Councillor HUGH ALEXANDER, Eastfield House, Rutherglen.

Councillor J. JEFFREY HUNTER, 139 St. Vincent Street, Glasgow.

A. M'CALLUM, Thornliebank.

J. HUNTER, Eastfield, Dumfries.

Hon. Secretary.—Captain D. SNEDDON, J.P., Kilmarnock.

Assistant Secretary.—THOMAS AMOS, M.A., Kilmarnock.

Hon. Treasurer.—JOSEPH BROCKIE, J.P., Royal Bank, Kilmarnock.

Editor, "Burns Chronicle."—D. M'NAUGHT, J.P., Benrig, Kilmaurs.

Auditors.—GEORGE DUNLOP, The "Standard" Office, Kilmarnock.

DAVID MURRAY, M.A., B.Sc., Kilmarnock.

CONSTITUTION.

- I. The *Federation* shall consist of an Hon. President, Executive Council, and the affiliated members of each Club.
- II. The *Executive Council* shall consist of a President, Vice-Presidents, Hon. Secretary, Hon. Treasurer, Editor of Annual *Burns Chronicle* and two Auditors—all of whom shall be elected annually and be eligible for re-election—also of the President, Vice-President, and Secretary of each affiliated club, and other gentlemen of eminence as Burnsites nominated by the Executive.
- III. All Past Presidents of the Federation shall *ex-officio* be members of the Executive Council.

OBJECTS OF THE FEDERATION.

1. To strengthen and consolidate the bond of fellowship existing amongst the members of Burns Clubs and kindred societies by universal affiliation.
2. To superintend the publication of works relating to Burns.
3. To acquire a fund for the purchase and preservation of Holograph Manuscripts and other Relics connected with the Life and Works of the Poet, and for other purposes of a like nature, as the Executive Council may determine.

RULES.

1. The headquarters of the Federation shall be at Kilmarnock, the town in which the Federation was inaugurated and carried to a practical issue, and which contains the only properly organised Burns Library and Museum in the United Kingdom.

2. Properly organised Burns Clubs, St. Andrew's Societies, and kindred Associations may be admitted to the Federation by application in writing to the Hon. Secretary, enclosing copy of Constitution and Rules.
3. The Registration fee is 21s., on receipt of which the Diploma of the Federation shall be issued, after being numbered and signed by the President and Hon. Secretary.
4. Members of every Burns Club or Kindred Association registered by the Federation shall be entitled to receive a pocket Diploma on payment of 1s. (*These payments are final—not annual.*)
5. The Funds of the Federation shall be vested in the Executive Council for the purposes before mentioned.
6. A meeting of the Executive Council shall be held annually during the Summer or Autumn months at such place as may be agreed upon by the Office-bearers, when reports of the year's transactions shall be submitted by the Hon. Secretary and Hon. Treasurer and Office-bearers elected for the ensuing year.
7. A meeting of the Office-bearers shall take place some time before the Annual Meeting of the Executive Council to make the necessary arrangements for the same.
8. Notice of any amendment or alteration of the Constitution or Rules of the Federation, to be considered at the Annual Meeting, must be sent in writing to the Hon. Secretary not later than the 31st March.

B E N E F I T S.

1. Registered Clubs are supplied free with copies of newspapers containing accounts of meetings, demonstrations, &c., organised, conducted, or attended by the Executive Council of the Federation, and of the Annual Meeting of the Kilmarnock Burns Club.
2. Exchange of fraternal greetings on the anniversary of the Poet's natal day.
3. Members of Registered Clubs, who have provided themselves with pocket diplomas, are entitled to attend meetings of all Clubs on the Roll of the Federation, they being subject to the rules of the Club visited, but having no voice in its management unless admitted a member according to local form.
4. Members are entitled to be supplied, through the Secretaries of their respective Clubs, with copies of all works published by the Federation, at a discount of 33½ per cent.

B O O K S P U B L I S H E D B Y T H E F E D E R A T I O N.

BURNS'S HOLOGRAPH MANUSCRIPTS in the Kilmarnock Monument Museum, with Notes,	1889,	1s. 6d.
BURNS'S CHRONICLE AND CLUB DIRECTORY,	1892,	1s. 6d.
"	1893,	1s. 6d.
"	1894,	1s. 6d.
"	1895,	1s. 6d.
"	1896,	1s. 6d.
"	1897,	1s. 6d.
"	1898,	1s. 6d.
"	1899,	1s. 6d.
"	1900,	1s. 6d.
"	1901,	1s. 6d.
"	1902,	1s. 6d.

A few copies of the back vols. may still be had on application to the Hon. Secretary. Increased prices are charged when the vols. are out of print.

ANNUAL MEETING OF BURNS FEDERATION.

WINDSOR HOTEL,
GLASGOW, 29th June, 1901.

The Annual Meeting of the Executive Council of the Burns Federation was held here to-day, at 11.30 a.m. The following representatives from Federated Clubs were present :—

No. 0, Kilmarnock.—Provost Mackay (presiding), Capt D. Sneddon, J.P.; D. M'Naught, J.P.; Dr. Wm. Findlay, R. D. Tannahill, George Dunlop, John Kerr, B.L.; David Murray, M.A., B.Sc.; and Thomas Amos, M.A.

No. 2, Alexandria.—Duncan Campbell, Robert Stirling, and Duncan Carswell, secretary.

No. 7, Glasgow Thistle.—Alexander Rennie.

No. 49, Glasgow Bridgeton.—Wm. Freeland.

No. 53, Govan Fairfield.—Joseph Burns, president; and Wm. Munro, secretary.

No. 57, Thornliebank.—A. M'Callum, president; and Wm. Paterson, secretary.

No. 67, Glasgow Carlton.—Robert Gibson, president.

No. 68, Sandyford.—J. M. Munro (Publisher—*Burns Chronicle*).

No. 74, Glasgow Mauchline.—Thomas Killin, president.

No. 76, Brechin.—W. J. W. Cameron.

No. 83, Co-operative, Glasgow.—Councillor J. Jeffrey Hunter.

No. 87, Campsie.—James Y. Allan, president; and James Robertson, secretary.

No. 92, Kilbowie Jolly Beggars.—Andrew Arnott, vice-president; and Leonard Frew, secretary.

No. 99, Barlinnie.—Wm. Buglass.

No. 101, Motherwell.—George Waugh.

No. 109, Glasgow Caledonia.—Wm. Burns.

No. 113, Vale of Leven Glencairn.—Hugh M'Vean, president; Wm. Smith, treasurer; and Alex. Campbell, secretary.

No. 117, Glasgow Southern.—Ronald Lockhart, vice-president.

Apologies for absence were read from No. 10, Dumbarton; No. 22, Edinburgh; No. 36, Rosebery, Glasgow; No. 75, Kirn; and Mr. James Taylor, Glasgow.

Minutes of last annual meeting, and of committee meetings held during the year, were read and approved of.

The Treasurer's financial statement was also submitted and passed, the credit balance in bank being £126 9s. 3d.

Mr. M'Naught, Editor of the *Burns Chronicle*, made a statement *re* publishing the forthcoming volume of the *Chronicle*. He regretted the lack of support the *Chronicle* had among Burns Clubs, and also the want of funds sufficient to pay for additional original articles. He also suggested that if each member of the Federation subscribed one shilling towards the upkeep of the *Chronicle* this want might be obviated.

Mr. Wm. Freeland next spoke on his scheme for the foundation of a Burns Lectureship in Scottish Language and Literature. He gave a brief history of the scheme, and spoke of the difficulty of raising sufficient money at the present time to realise its objects. He also took notice of the excellent work done by the *Dundee Advertiser* at the beginning of this year in getting the opinion of a number of our leading Scottish University Professors on the practical utility and the possibility of carrying to a successful issue such a scheme as had been promulgated by the Federation. He believed that in the apportioning of the money given by Mr. Andrew Carnegie for educational purposes in Scotland, a part might be set aside to carry out this work which the Federation had so much at heart. Nevertheless, he urged Burns Clubs not to relax their efforts, but to strive to establish at least one lectureship in the name of the man they profess to love and adore.

Dr. Wm. Findlay moved "that the Burns Federation, while still holding itself open to carry out its scheme to a successful completion, urge on the committee to watch for developments, and take means to approach Mr. Carnegie, or those administering his funds, to find out whether the establishment of lectureships in Scottish Literature came within the scope of the Trust." After the opinion of the Scottish professors, he thought it almost impossible to ignore the subject.

Mr. Killin seconded the motion, and urged that steps should be taken at once to approach the Carnegie Trust.

On the motion of Dr. Findlay, the existing sub-committee was appointed to look after the interests of the scheme.

Captain Sneddon then brought forward his motion—"That after Rule IV. in the constitution of the Federation the following new rule should be inserted:—Every federated Club shall contribute annually one shilling per member to the funds of the Federation to assist in publishing the papers approved of by the Editor, and, in return, the Federation shall send a copy of all such publications to each member through the respective secretaries of the Federated Clubs." In speaking to his motion, Captain Sneddon said that he had brought forward this new rule because funds were necessary to carry on the *Chronicle*, and there were no annual contributions from members of the Federation. Owing to the want of funds no original matter could be purchased. He also stated that if it were not

for the money got for advertisements, it would be quite impossible to continue the publication.

Several of the delegates asserted that the motion had been “sprung” upon them, and said that they had no voting instructions from their Clubs.

After a long discussion, in which Messrs. Buglass, M‘Callum, Frew, M‘Naught, and Kerr took part, Dr. Wm. Findlay moved as an amendment that the motion should be left over until next annual meeting, and the following recommendation allowed, “The *Chronicle* being in jeopardy, the individual members shall subscribe one shilling and receive the *Chronicle*.”

Mr. Arnott, Kilbowie, seconded the amendment, which was unanimously agreed to.

Dr. Findlay also moved that, to carry on the present number of the *Chronicle*, power be given to draw on the funds of the Federation. This was also unanimously agreed to.

Mr. Buglass recommended, and it was unanimously agreed, to elect the following office-bearers :—President—Provost Mackay, Kilmarnock. Vice-Presidents—Dr. William Wallace, Glasgow ; Dr. William Findlay, Dennistoun ; William Freeland, Govanhill ; David Murray, M.A., B.Sc., Kilmarnock ; James M‘Culloch, Glasgow ; Robert Ford, Dennistoun ; A. B. Todd, Cumnock ; J. B. Morison, Greenock ; Thomas Clark, Hamilton ; George Mackay, Campsie ; J. S. Jamieson, Glasgow ; ex-Councillor J. Jeffrey Hunter, Glasgow ; A. M‘Callum, Thornliebank ; J. Hunter, Dumfries ; and Councillor Hugh Alexander, Glasgow. Hon. Secretary—Captain D. Sneddon, Kilmarnock. Assistant Hon. Secretary—Thomas Amos, M.A., Kilmarnock. Hon. Treasurer—Joseph Brockie, J.P., Kilmarnock. Editor of *Burns Chronicle*—D. M‘Naught, J.P., Kilmaurs. Auditors—George Dunlop and David Murray.

The meeting concluded with votes of thanks to the Chairman, the Editor of the *Chronicle*, and the Secretary.

The delegates lunched together—Provost Mackay presiding, and Captain Sneddon acting as croupier.

The company afterwards visited the Great Exhibition at Kelvingrove, and minutely inspected the collection of Burns’ relics, books, MSS., and autographs.

DAVID SNEDDON, *Hon. Sec.*



ALPHABETICAL LIST OF FEDERATED CLUBS.

- | | |
|--|---|
| <p>No. 40.—Aberdeen.
 84.—Abington.
 23.—Adelaide.
 20.—Airdrie.
 2.—Alexandria.
 6.—Alloa.
 82.—Arbroath.
 123.—Auchinleck.
 19.—Auckland.
 99.—Barlinnie.
 12.—Barrow-in-Furness.
 64.—Beith.
 15.—Belfast.
 30.—Blackburn.
 95.—Bolton.
 29.—Bolton Juniors.
 119.—Bonhill.
 76.—Breachin.
 120.—Bristol.
 114.—Brodick.
 106.—Broxburn—Rosebery.
 4.—Callander.
 110.—Cambuslang.
 87.—Campsie.
 71.—Carlisle.
 102.—Carlisle—Border.
 81.—Carstairs Junction.
 11.—Chesterfield.
 51.—Chicago.
 93.—Clydebank.
 103.—Coalburn—Rosebery.
 79.—Corstorphine.
 42.—Crieff.
 66.—Crossgates.
 45.—Cumnock.
 86.—Cumnock—The Winsome
 62.—Cupar. [Willie].
 35.—Dalry.
 122.—Darnconner.
 55.—Derby.
 37.—Dollar.
 10.—Dumbarton.
 52.—Dumfries—Mechanics.
 104.—Dumfries—Oak.
 112.—Dumfries—Howff.
 14.—Dundee.
 69.—Dunedin.
 80.—Dunoon (Cowal).
 85.—Dunfermline—United.
 5.—Earlston.
 108.—East Calder.
 22.—Edinburgh.
 111.—Edinburgh (South).
 124.—Edinburgh (Ninety).
 44.—Forfar.
 90.—Garelochhead.
 3.—Glasgow—Tam o' Shanter.
 7.—" Thistle.
 9.—" Royalty.
 24.—" Bank.
 27.—" Springburn.
 33.—" Haggis.
 34.—" Carrick.
 36.—" Rosebery.</p> | <p>No. 38.—Glasgow—Jolly Beggars.
 39.—" St. David's.
 41.—" Dennistoun.
 43.—" Northern.
 47.—" St. Rollox.
 49.—" Bridgeton.
 61.—" Glencairn.
 63.—" Mossgiel.
 67.—" Carlton.
 68.—" Sandyford.
 70.—" St. Rollox Jolly
 Beggars.
 74.—" Mauchline Soc.
 78.—" Ardgowan.
 83.—" Co-operative.
 88.—" Caledonian.
 107.—" Hutchesont'n.
 109.—" Caledonia.
 117.—" Southern.
 118.—" Albany.
 59.—Gourock—Jolly Beggars.
 53.—Govan—Fairfield.
 116.—Greenloaning.
 21.—Greenock.
 100.—Hamilton—Mossgiel.
 121.—Hamilton Junior.
 96.—Jedburgh.
 92.—Kilbowie.
 0.—Kilmarnock.
 97.—Kilmarnock (Bellfield).
 115.—Kippen.
 58.—Kirkcaldy.
 75.—Kirk.
 98.—Lanark.
 73.—Lenzie.
 18.—Liverpool.
 1.—London.
 28.—Mauchline — The Jolly
 Beggars.
 8.—Morpeth (dormant).
 101.—Motherwell.
 56.—Muirkirk—Lapraik.
 65.—Musselburgh.
 32.—Newark.
 17.—Nottingham (dormant).
 48.—Paisley.
 77.—Paisley—Gleniffer.
 72.—Partick.
 26.—Perth.
 54.—Perth—St. Johnstone.
 105.—Rutherglen.
 31.—San Francisco.
 91.—Shettleston.
 13.—St. Andrews.
 50.—Stirling.
 89.—Sunderland.
 16.—Sydney.
 57.—Thornliebank.
 94.—Uphall.
 113.—Vale of Leven (Glencairn).
 46.—Warwickshire.
 25.—Winnipeg.
 60.—Wolverhampton.</p> |
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DIRECTORY

OF

BURNS CLUBS AND SCOTTISH SOCIETIES

ON THE

ROLL OF THE BURNS FEDERATION, 1902.

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- No. o. KILMARNOCK Burns Club. Instituted 1808. Federated 1885. President, J. Julian Cameron, M.A., Academy, Kilmarnock; Vice-President, Robert Wylie, Lavinia, London Road; Secretary and Treasurer, Thomas Amos, M.A., 40 St. Andrew Street. Committee, ex-Provost Mackay, J.P., Captain D. Sneddon, J.P., D. M'Naught, J.P., Joseph Brockie, J.P., D. Murray, M.A., B.Sc., John Kerr, B.L., G. A. Innes, F.E.I.S., Geo. Dunlop, W. M'Menan, B.A., R. D. Tannahill, F.S.I., J. B. Wilson, J.P., Wm. Heron, and John Newlands. 150 members.
- No. 1. LONDON, The Robert Burns Club. Instituted 1868. Federated 1885. President, Dr. J. Richmond Bryce, Stroud Green Road, N; Vice-President, J. Clifford Brown, 6 and 8 Lime Street Square, E.C.; Secretary and Treasurer, W. C. Daniels, Manaton, 37 Chardmore Road, Stoke-Newington, N. Committee, R. Gunn Mackay, R. W. Murray, A. M'Killican, H. D. Colvill Scott, F. W. Warren, C. J. Wilkinson Pimbury, A. Stephen, T. F. Myers, Arthur R. Molison, and John Page. 128 members.
- No. 2. ALEXANDRIA Burns Club. Instituted 1884. Federated 1885. President, John Sharp, 7 John Street, Renton; Vice-President, James M'Farlane, Linnbrane Terrace, Alexandria; Secretary, Duncan Carswell, Linnbrane Terrace, Alexandria; Treasurer, Donald Campbell, 116 Bank Street. Committee, John M'Gown, Robt. M'Gown, Jas. Murray, Peter Conachie, Robert Stirling, and Hugh Howie. 30 members.
- No. 3. GLASGOW Tam o' Shanter Club. Instituted 1880. Federated 1885. President, David Milne, 124 Bothwell Street; Vice-President, Charles Marshall, 68 Bath Street; Secretary, G. L. Cumming, 1 Blythswood Drive; Committee, John Muir, Andrew Crawford, M. M'Kenzie, Samuel Palmer, Thomas Thomson, George H. Forrest, John Smith, James M'Kenzie, and ex-President G. S. Galt.
- No. 4. CALLANDER Burns Club. Instituted 1877. Federated 1885. President, William Russell; Secretary, James S. Anderson, Callander.
- No. 5. ERCILDOUNE Burns Club. Instituted 24th January, 1885. Federated 26th November, 1885. President, William Kerr, Earlston; Vice-Presidents, T. Murdison and A. Nichol, Earlston; Secretary and Treasurer, Archibald Black, Aitchisons' Place, Earlston; Committee, Messrs. Grieve, Wallace, Bone, Aitchison, Cameron, Douglas, Stafford, Miles, Fox, Noble, Wight, Monroe, Blackadder, and Huggans. 100 members.
- No. 6. ALLOA Burns Club. Federated 1885. President, George B. M'Murtrie, Ochil Street; Vice-Presidents, Alexander Reid, John Simpson, and George Burton; Treasurer, William

- Bringan, Coalgate; Secretary, David Hughes, Mar Place, Alloa. 30 members.
- No. 7. GLASGOW Thistle Burns Club. Instituted 10th March, 1882. Federated 1885. President, James Mearchant, 136 Govan Street, S.S.; Vice-President, Alexander Rennie, 41 Cumberland Street, S.S.; Treasurer, A. Kerr, 24 Thistle Street, S.S.; Secretary, John Peters, 150 Main Street, Anderston; Committee, R. Crockhart, D. Douglas, D. Liddell, John Frame. Limited to 40 members.
- No. 8. MORPETH AND DISTRICT Burns Club (dormant). Last Secretary, John Dobson, Oldgate Street, Morpeth.
- No. 9. GLASGOW Royalty Burns Club. Instituted 1882. Federated 1886. President, James M'Culloch; Vice-President, George Murray; Secretary and Treasurer, W. C. Rodger, 44 Bath Street. Committee, John M'Guffie, James M'Nicoll, James Martin, Wellwood Rattray, A.R.S.A., T. Graham, and W. H. M'Donald. 173 members.
- No. 10. DUMBARTON Burns Club. Instituted 1859. Federated 1886. President, Provost MacFarlane; Vice-Presidents, C. M. Stevenson, and W. Mayer; Secretary and Treasurer, Quartermaster M'Gilchrist. Committee, Provost M'Farlan, Dean of Guild Kirk, ex-Dean of Guild Allan, ex-Councillor Macphie, Major Thomson, and Dr. W. A. M'Lachlan, M.D. 36 members.
- No. 11. CHESTERFIELD Burns Society. President, Robert Howie, Ashgate Road; Vice-Presidents, D. S. Anderson, West Park; Dr. Goodfellow, Old Road, Brompton; Hon. Secretary, George Edward Drennan, 77 Salter Gate, Chesterfield; Derbyshire.
- No. 12. BARROW-IN-FURNESS Burns Club. Federated 1886. President, Samuel Boyle; Secretary, Alexander M'Naught, 4 Ramsden Square, Barrow-in-Furness.
- No. 13. ST. ANDREWS Burns Club. Instituted 1869. Federated 1886. President, James Leask, White Ha'; Vice-President, Rev. R. W. Wallace, St. Leonard's Parish; Secretary, W. G. M. Brown, 116 South Street; Treasurer, Michael Power, Rowan Villa; Committee, Bailie Murray, G. C. Douglas, Wm. Blyth, James Gillespie, Wm. Duncan, and John Angus. Meet in the Royal Hotel. 140 members.
- No. 14. DUNDEE Burns Club. Instituted 1860. Federated 1886. President, J. Binny; Vice-President, H. Ross; Secretary, Edward Peill, 36 Nethergate, Dundee; Treasurer and Librarian, E. Dobson, 127 Nethergate. 60 members.
- No. 15. BELFAST Burns Club. Instituted 1872. Federated 1886. President, W. H. Anderson, East Hillbrook, Holywood; Vice-President, Peter Galloway; Secretary and Treasurer, Barclay M'Conkey; Auditor, James Gemmell; Committee, A. M'Cowatt, J. Denvar, W. Campbell, J. L. Russell, J. Jenkins, A. E. M'Farlane. 64 members.
- No. 16. SYDNEY Burns Club. Instituted 1880. Federated 1886. President, Alex. Kethel, J.P.; Vice-Presidents, James Muir and Thomas Lamond; Treasurer, W. W. Bain; Secretary, W. Telfer, School of Arts, Pitt Street, Sydney, N.S.W. 400 members.
- No. 17. NOTTINGHAM Scottish Society Burns Club (dormant). Federated 1886. President, R. Hemingway; Vice-President, John Johnstone; Secretary, D. Stuart Hepburn, 9 Wellington Circus, Nottingham.

- No. 18. LIVERPOOL Burns Club. Instituted 1877. Federated 1886. Secretary and Treasurer, James M'William, 63 Coltart Road, Liverpool. 70 members.
- No. 19. AUCKLAND Burns Club and Literary Society. Instituted 1884. Federated 1886. President, James Stewart, C.E., Shortland Street, Auckland; Vice-Presidents, George Fowlds, James M'Farlane, A. Moncur; Treasurer, Charles Dunn, c/o Messrs. Brown, Barrett & Co.; Secretary, John Horne, Wellington Street; Committee, Alex. Wright, Arthur Dunn, William Moncur, Earnest Jones, William Stewart.
- No. 20. AIRDRIE Burns Club. Instituted 1885. Federated 1886. President, George S Rankin, Esq., The Laurels, Hamilton; Vice-President, James Hamilton; Secretary and Treasurer, R. C. Platt, 26 South Bridge Street, Airdrie. 55 members.
- No. 21. GREENOCK Burns Club. Instituted 1802. Federated 1885. Honorary President, Sir Thos. Sutherland, K.C.M.G., LL.D., M.P.; President, Robert Caird, Esplanade; Vice-Presidents, D. M'Innes, Charing Cross, Greenock, and Anderson Roger, Port-Glasgow; Treasurer, A. T. Anderson, 21 Newton Street; Secretaries, J. B. Morison, 55 Forsyth Street, and C. N. Morison, 12 Lyle Street; Librarian, J. M. Farquhar, 10 Ardgowan Square. Club room (always open), 36 Nicolson Street; Janitor, Alexander Stevens. 300 members.
- No. 22. The EDINBURGH Burns Club. Instituted 1848. Federated 1886. President, Robert Cranston. Treasurer of the City of Edinburgh; Vice-President, Archibald Menzies, S.S.C.; Secretary, George T. Clunie, C.A., 2 St. Andrew Square, Edinburgh; Treasurer, J. A. Trevelyan Sturrock, S.S.C., 34 Castle Street, Edinburgh; Committee, Thos. Carmichael, S.S.C., William Robertson, S.S.C., Andrew Gordon, James Masterton, James Ford, W. Ivison Macadam, F.R.S.E., George A. Munro, S.S.C., Andrew Isles, W. J. Robertson, Robert Hogg, R. A. Lindsay, S.S.C., James Ewart, J. R. Burgess, J. L. Ewing, C. Martin Hardie, R.S.A., S. M'Murray, J. Miller Craig, W. Bertram Miller, H. D. Ezard, and Councillor W. Fraser Dobie. 150 members.
- No. 23. ADELAIDE South Australian Caledonian Society. Instituted 1881. Federated 1886. Chief, John Wyles, J.P., Pirie Street, Adelaide; Chieftain, T. W. Fleming, Waymouth Street, Adelaide; Chieftain, Alex. Dowie, Rundle Street, Adelaide; Treasurer, D. W. Gray, Grenfell Street, Adelaide; Secretary, H. G. M'Kittrick; Society's Office Address, 70 Grenfell Street, Adelaide, S.A.; Hon. Auditors, D. Nicholson and A. Ronald Scott; Committee, D. W. Melvin, R. H. Crawford, Philip Tod, John Drummond, T. H. Smeaton, George Fowler Stewart, James Murray. Branches of the S.A. Caledonian Society established in Port Adelaide, Gawler, Mount Gambier, Port Augusta, Millicent, Port Pirie.
- No. 24. GLASGOW Bank Burns Club. Instituted 1844. Federated in 1886. President, William Bowie, 220 Buchanan Street; Vice-President, Robert Johnston, Spoutmouth; Treasurer, Alex. Gray, 97 Great Hamilton Street; Secretary, John Gentle, 116 Gallowgate, Glasgow. 150 members.
- No. 25. WINNIPEG St. Andrew's Society. Federated in 1886. Chief, W. A. Dunbar; Secretary, David Philip, Government Buildings, Winnipeg, Man. Rooms, Unity Hall, Hain Street.
- No. 26. PERTH Burns Club. Instituted 1873. Federated on 19th June, 1886. President, William Whitelaw, Huntingtower

- Park, by Perth; Vice-President, Dr. Holmes Morrison, Marshall Place; Treasurer, William Stevenson, Balhousie Villas; Secretary, James Harper, 68 St. John Street, Perth. Meet in Salutation Hotel, Perth. 80 members.
- No. 27. GLASGOW Springburn Burns Club. Federated 1886. President, Thos. D. Wilson, 4 Bellvue Terrace; Vice-President, Dr. W. A. Mason; Secretary, William M'Bain, Janefield Cottage, Springburn, Glasgow; Committee, John Flint, John Young, Alex. Forbes, Thomas Forsyth, Robert Kirkland, Wm. T. Muir. 37 members.
- No. 28. The JOLLY BEGGARS Burns Club, Mauchline.
- No. 29. BOLTON Junior Burns Club. Instituted 6th September, 1881. Federated 1886. President, Peter Nisbet; Vice-President, James Flockart; Secretary and Treasurer, Harry George, 32 Halstead Street, The Harregh, Bolton. 82 members.
- No. 30. BLACKBURN Burns Club. Instituted 1878. Federated 1886. President, W. Ferguson, Ainsworth Street; Vice-President and Treasurer, William M'Kie, Wellington Street; Secretary, Robert M'Kie, Victoria Street, Blackburn. 20 members.
- No. 31. SAN FRANCISCO Scottish Thistle Club. Instituted 18th March, 1882. Federated 1886. Royal Chief, W. A. Dawson, Hughes' Hotel; Chieftain, Andrew Ross, 1208A Howard Street; Treasurer, John Ross, 26 Eddy Street; Recorder, George W. Paterson, 801 Guerrero Street. 250 members.
- No. 32. NEWARK Caledonian Club. Federated in 1886. President, John Huggan; Treasurer, Paul Buchanan, corner of 16th Avenue and Bergen Street; Secretary, John Hogg, Caledonian Club, Newark, New Jersey, U.S.A.
- No. 33. GLASGOW Haggis Club. Instituted 1872. Federated 1886. President, Archibald Armour; Vice-President, Robert W. Turner; Hon. Secretary, Robert John Cameron; Hon. Treasurer, Thomas Macfarlane; Committee, The above and the ex-President. 50 members (limited).
- No. 34. GLASGOW Carrick Burns Club. Instituted 1859. Federated 1887. President, Donald Campbell; Vice-President, Duncan Norval; Secretary, C. C. Thomson, 99 Grant Street, Glasgow; Treasurer, Robert Norval. Meet in 62 Glassford Street, Glasgow, on the last Tuesday of every month. 40 members.
- No. 35. DALRY Burns Club. Instituted 1826. Federated 1887. President, David Johnstone, Inspector of Schools; Vice-President, Robert Fulton, Writer; Secretary and Treasurer, Alexander Comrie, Accountant, Dalry, Ayrshire. This is the oldest known Burns Club with an unbroken record of its transactions to date. 30 members. The anniversary meeting is held on the Friday nearest 25th January.
- No. 36. GLASGOW Rosebery Burns Club. Instituted 1885. Federated 1887. Patron, Lord Rosebery; President, P. T. Marshall; Vice-President, Alexander Pollock; Secretary, R. Murray Dunlop, 136 Wellington Street; Treasurer, C. F. Macpherson, 3 Holmhead Crescent, Cathcart; Committee, W. Davidson, H. A. Fisher, J. Robertson, H. Sturdy, Dr. Biggs, W. Allan. Librarian, John Smith. 180 members.
- No. 37. DOLLAR Burns Club. Instituted 14th January, 1887. Federated 29th December, 1897. President, John Benson Green, Station Road; Vice-President, Charles Arrol, Castle Terrace;

- Treasurer, J. Fleming, Bloomfield; Secretary, John M'Gruther, Chapel Place, Dollar; Committee, Messrs. W. G. Cruickshank, J. B. Wyles, C. Kinloch, J. S. Henderson, D. Finlayson. 50 members.
- No. 38. GLASGOW "Jolly Beggars" Burns Club. Federated in 1888. Vice-President, David Caldwell; Secretary, Jas. Gillespie, jun., 80 Gloucester Street, Glasgow.
- No. 39. GLASGOW "St. David's" Burns Club. Instituted 1887. Federated in 1889. President, Henry Cowan; Secretary, Alex. Porteous, 5 March Street, Strathbungo, Glasgow. Meetings held at 163 Ingram Street, Glasgow.
- No. 40. ABERDEEN Burns Club. Instituted 1887. Federated in 1889. President, James M'Intosh, 50 Mushit Hall.
- No. 41. DENNISTOUN Burns Club. Instituted 1886. Federated in 1889. President, Thomas Baxter; Vice-President, W. Williamson; Secretary and Treasurer, John B. M'Intosh, 300 Duke Street. Club Room, Loudon Arms Hotel, Glasgow. 25 members.
- No. 42. CRIEFF Burns Club. Instituted 1889. Federated 1891. President, Thomas Edwards, Dalearn; Vice-President, Bailie Williamson; Secretary and Treasurer, William Pickard, Meadow Place, Crieff; Committee, Provost Finlayson, ex-Provost Macgregor, Charles E. Colville (Town Clerk), John Philips (*Herald* Office), S. Maitland Brown (teacher). 50 members.
- No. 43. GLASGOW Northern Burns Club. Federated in 1891. President, Peter R. MacArthur, 11 Randolph Place, Mount Florida; Vice-President, John S. Hunter, 33 West Princes Street; Treasurer, John Duncanson, 90 North Frederick Street; Secretary, James Weir, 216 New City Road; Committee, James M'Lay, Mr. Machie, C. Demangeat, William Reid, A. B. Mitchell, Alex. MacLaughlan, R. W. French. 80 members.
- No. 44. FORFAR Burns Club. Instituted 1890. Federated in 1891. President, John Ferguson, Allan Bank; Vice-President, George S. Nicholson; Treasurer, Andrew Rennie; Secretary, Henry Rae, 14 Montrose Road, Forfar. 150 members.
- No. 45. CUMNOCK Burns Club. Instituted 1887. Federated 1891. President, D. A. Adamson, Solicitor, Glaisnock Street; Vice-President, Bailie John Andrew, Glaisnock Street; Secretary and Treasurer, Matthew Brownlie, Mars' Hill, Cumnock; Committee, A. B. Todd, James Muir, W. J. King, John Samson, William Wallace, Robert Bird. 70 members.
- No. 46. WARWICKSHIRE Burns Club. Instituted 1888. Federated in 1891. Treasurer and Secretary, Robert Greenfield, F.R.H.S., Ranelagh Nursery, Leamington. 70 members.
- No. 47. GLASGOW St. Rollox Burns Club. Instituted 1st November, 1889. Federated 19th November, 1891. President, Adam Paterson, 50 Glebe Street; Vice-President, John J. Black, 672 Alexandra Parade; Secretary, Robert J. Carruthers, 74 Alexandra Parade; Treasurer, Donald Crawford, 184 Castle Street; Committee, William Cameron, Arthur M'Cormack, Thos. King, Robert Brown, Stirling Miller. 30 members.
- No. 48. PAISLEY Burns Club. Instituted 1805. Federated 1891. President, John Hodgart, Linnsburn, Paisley; Vice-President, John Adam, Norwell, Paisley; Secretary and Treasurer, James Edward Campbell, M.A., B.L., Writer,

- 3 County Place, Paisley. Limited by Constitution to 40 members.
- No. 49. GLASGOW Bridgeton Burns Club. Instituted 1870. Federated 1891. President, James Young, 311 Cumberland Street, S.S. Glasgow; Vice-President, Daniel Duncan, 140 Trongate, Glasgow; Secretary, William Cochran, Writer, 190 West George Street, Glasgow; Treasurer, James Murray, 144 Craigpark, Dennistoun, Glasgow; Committee, Alexander Bouik, Charles Lang, Dr. Robt. Greenhill, William Freeland, William Rodger, James M. Cullen, William Stirling, D. L. Stevenson, Rector Menzies, J.P. 318 members.
- No. 50. STIRLING Burns Club. Federated 1891. President, Treasurer Buchanan, Baker Street; Vice-Presidents, D. B. Morris, Town Clerk, and John Craig, Laurel Hill; Secretary, Councillor Sandeman, 22 Forth Crescent, Stirling; Treasurer, J. F. Oswald, Manse Crescent; Committee, Robert Whyte, Ronald Walker, R. B. Philip, A. Dun, A. Thomson, A. Sands, H. Cameron, Peter Hunter, J. E. Thurman, A. Weir. 60 members.
- No. 51. CHICAGO Caledonian Society. Instituted 1883. Federated 1892. Chief, Hugh Shirlaw; Chieftain, F. D. Tod; Secretary, Charles T. Spence, 3002 Wabash Avenue, Chicago; Treasurer, Augus M'Lean. Meetings held 1st and 3rd Thursdays in each month in Hall, 185 E. Madison Street, Chicago, Ill. 197 members.
- No. 52. DUMFRIES Mechanics' Burns Club. Instituted 1884. Federated 1892. President, D. K. Mackie, 3 M'Lellan Street, Dumfries; Vice-President, W. Ritchie, 8 Howgate Street, Maxwelltown; Secretary and Treasurer, James Anderson, 55 St. Michael Street, Dumfries; Committee, Messrs. G. Crichton, T. Ovens, A. Cochrane, J. M'Kinnell, T. W. Paterson, J. Kelly. 40 members.
- No. 53. GOVAN Fairfield Burns Club. Instituted 25th January, 1886. Federated 23rd September, 1892. President, Joseph Burns, 125 Renfrew Road; Vice-President, Hugh Marr, 37 White Street; Secretary, William Munro, 4 Hamilton Street, Govan; Treasurer, James Cunningham, 2 John Street; Committee, James Wands, George Sinclair, William Peacock. 50 members.
- No. 54. ST. JOHNSTONE Burns Club, Perth. Instituted 1892. Federated 1892. President, Councillor Charles Wood, Brunswick Terrace; Vice-President, Alex. Paterson, County Place Hotel; Secretary and Treasurer, Thomas Macgregor, 15 Balhousie Street; Committee, James Martin, Wm. Angus, James Rutherford, James M'Intyre, Alexander Mulholland, George Young, John Kerr.
- No. 55. DERBY Burns Club. Instituted 25th January, 1891. Federated in 1893. President, W. H. Cunningham; Vice-Presidents, Dr. Brown and J. M'Donald; Joint-Secretaries, George M'Lauchlan, 49 Molineaux Street, and George Kelman; Treasurer, A. L. Cunningham, 54 Sadler Gate, Derby. 100 members.
- No. 56. MUIRKIRK Lapraik Burns Club. Instituted 1893. Federated 1893. President, Alexander Donald; Vice-President, Thomas Burns Marshall; Secretary, Hugh Cameron, Co-operative Buildings, Muirkirk; Treasurer, Andrew Pringle; Committee, David Samson, James Samson, James M'Lean, Richard Cunningham. 45 members.

- No. 57. **THORNLIEBANK Burns Club.** Instituted 1891. Federated 1893. President, A. M'Callum; Vice-President, M. Jamieson; Secretary, John Neilson; Treasurer, D. Marshall, Campsie Terrace; Committee, J. M'Allister, J. Ewing, D. Leggat, D. Jamieson, A. Strang, J. Whitelaw, J. C. Scobie, T. Purdon, J. Neilson, W. Muirhead, A. Jamieson, W. M'Farlane, A. Mathieson, R. Dalziel, J. Marshall. 120 members.
- No. 58. **KIRKCALDY Burns Club.** Federated in 1893. President, J. W. Duncan, Lady Helen Street, Kirkcaldy; Vice-President, Charles Robertson, 130 Links Street; Secretary and Treasurer, John A. Miller, 12 Quality Street, Kirkcaldy.
- No. 59. **GOUROCK "Jolly Beggars" Burns Club.** Instituted 1893. Federated 1894. President, William Wilson, Loudoun Place; Vice-President, James Shearer, 58 Kempock Street; Treasurer, D. B. Brown, Loudoun Place; Secretary, John Ogg, Loudoun Place, Gourrock; Committee, D. Malcolm, J. Ogg, Wm. Christie, E. M'Grath, Geo. Gray, Alex. M'Farlane. 90 members.
- No. 60. **WOLVERHAMPTON Burns Club.** Instituted 1891. Federated 1893. President, William M'Ilwraith; Vice-President, James Boswell; Secretary, James Killen, Beechgrove, Compton Road, Wolverhampton; Treasurer, John Cummings. 81 members.
- No. 61. **GLASGOW Glencairn Burns Club.** Instituted 1890. President, Robert Corbet, 2 Ardgowan Terrace; Vice-President, James Jamieson, 13 Commerce Street; Treasurer, W. F. Hutchison, 220 Paisley Road, West; Joint-Secretaries, James Laing, 218 Watt Street, and John M. Picken, 375 Paisley Road, Glasgow. Meet at 375 Paisley Road. 46 members (limited to 60).
- No. 62. **CUPAR Burns Club.** Instituted 1893. Federated 1893. President, H. T. Anstruther, M.P.; Vice-Presidents, T. M. Gray, J. E. Grosset; Secretary, Philip Sulley, F.S.A., 78 Crossgate, Cupar; Treasurer, D. Soutar; Committee, Messrs. G. Innes, R. Smith, W. J. Smith, D. Esplin, T. Simpson, D. Houston, R. Smith, J. M. Ramsay, W. D. Patrick, H. B. Ashton. 103 members.
- No. 63. **GLASGOW Mossiel Burns Club.** Instituted 1893. President, J. M. Cowden; Vice-President, D. Anderson; Treasurer, R. Blair; Secretary, J. M. Blair, 186 Cumberland Street, S.S., Glasgow. 50 members.
- No. 64. **BEITH Burns Club.** Instituted 1892. Federated 1893. President, D. Lapraik Smith, Arranview; Vice-President, Dr. Stewart, Eglinton Street; Treasurer, John Short, Main Street; Secretary, James S. Anderson, Craigwell, Beith; Committee, John Howie, R. Paterson, A. M'Ewan, J. Crawford, R. Crawford, J. E. Hood, James Rankin, T. Smith, R. H. Sinclair. 42 members.
- No. 65. **MUSSELBURGH Burns Club.** Instituted 1886. Federated 1894. President, Provost Whitelaw; Vice-President, Robert Millar, Beggarsbush, Levenhall, Musselburgh; Secretary, W. D. Husband, Elderslea, Levenhall, Musselburgh; Treasurer, William Constable, Architect, Musselburgh; Committee, John Young, John Lyall, T. C. Main, Robert Bisset, J. A. Macpherson, R. Tomlinson, John Thom, and J. M. Forrester. 200 members.

- No. 66. CROSSGATES Burns Club. Instituted 1889. Federated in 1894. Secretary, William Muir, Back Street, Crossgates. Meet in Crossgates Hotel. 110 members.
- No. 67. GLASGOW Carlton Burns Club. Instituted 1894. Federated 1894. President, James G. Hendry; Vice-President, Wm. Carr, M.B.; Treasurer, Andrew Fergus, 147 Eglinton Street, S.S.; Secretary, William Crawford, 70 Armadale St., Glasgow; Committee, Thomas Cameron, Charles Masters, George Stark, Jos. H. Pearson, Robert Gibson, Jas. Hamilton, John Anderson, John F. Robertson, J. M. McConnochie; Director of Music, John Pryde; Bard, Carl Volti; Roll-keeper, Matt. F. Hill. 100 members.
- No. 68. GLASGOW Sandyford Burns Club. Instituted 1893. Federated 1894. President, John Macleish, J.P.; Vice-President, Donald Mackenzie; Treasurer, George Paterson; Secretary, Robert S. Brown, 121 St. Vincent Street, Glasgow. 200 members.
- No. 69. DUNEDIN Burns Club. Federated in 1894. President, Dr. W. M. Stenhouse; Vice-Presidents, John B. Thomson and James Muir; Treasurer, John Scott; Secretary, William Brown. 400 members. Meetings held on the third Wednesday of every month in the Choral Hall, Dunedin, and on the 25th January, annually. The largest hall in Dunedin is filled to overflowing.
- No. 70. GLASGOW St. Rollox "Jolly Beggars" Burns Club. Instituted 1893. President, William Eyre, 77 Taylor Street; Vice-President, William M'Kay, 101 Castle Street; Treasurer, John Docherty, 21 St. Mungo Street; Secretary, Matthew Ferguson, 64 St. James' Road, Glasgow.
- No. 71. CARLISLE Burns Club. Instituted 25th January, 1889. Federated 1895. President, James B. Bird, M.D.; Vice-Presidents, W. Mather, 37 Chiswick Street; G. White, 8 Botchergate; R. Todd, Shaddongate; J. A. Wheatley, Eden Croft, Crossby; Secretary and Treasurer, John Jardine, 20 Broad Street, Carlisle; Committee, Messrs. Bowman, Muir, Porteous, Meldrum, Malcolm, Buckle, Brown, and D. Graham. 53 members.
- No. 72. PARTICK Burns Club. Instituted 1885. Federated 1895. President, Bailie Kennedy, 13 Victoria Crescent, Downhill; Vice-President, John Scotland, Luscar, Partickhill; Secretary and Treasurer, William Scott Wylie, Writer, 149 St. Vincent Street, Glasgow; Committee, Provost Wood, Major Stout, Geo. H. G. Buchanan, Bailie Kennedy, John Scotland, Captain James Watson, William M'Allister, Robert Young, Robert Sorley, Matthew White, John White, Wm. Sutherland, and John M. Lamont. 155 members.
- No. 73. LENZIE Burns Club. Instituted 1894. Federated 11th January, 1896. President, William Douglas; Vice-President, Rev. William Brownlie; Secretary and Treasurer, James Moir, The Neuk, Lenzie; Committee, William Gibson, A. R. Whyte, James Cameron, Dr. Smith, James Fraser, J. W. Pettigrew. 37 members.
- No. 74. GLASGOW-MAUCHLINE Society. Instituted 1888. Federated 1895. Hon. President, James Baird Thorneycroft of Hillhouse; President, Thomas Killin, 168 West George Street, Glasgow; Vice-President, A. G. Alexander, Westfield, Mauchline; Treasurer, Thomas Killin, 168 West George Street, Glasgow; Secretary, William Campbell, 96 Buchanan Street, Glasgow. 60 members.

- No. 75. KIRN Burns Club. Instituted 25th January, 1892. Federated 10th February, 1896. President, James Drummond, Willow Bank, Kirn; Vice-President, C. C. Cowan, Darnley Lodge, Kirn; Secretary and Treasurer, J. T. Johnston, Auld House, Kirn. Committee, A. J. M. Bennett, James Reid, John Mackenzie, James K. Muirhead, John M'Nair, and James D. Grierson. Honorary Life Members — Ex-Provost Doig, Dunoon, Past President; D. M. Nicol, Esq., M.P. for Argyllshire; R. H. Swinton Hunter, Esq. of Hafton, Kirn; and H. J. Younger, Esq. of Benmore, Kilmun.
- No. 76. BRECHIN Burns Club. Instituted January, 1894. Federated in 1896. Hon. Presidents, D. H. Edwards and Provost Scott; President, W. J. W. Cameron, Clerk Street; Vice-President, John S. Baxter, St. Mary Street; Treasurer, A. J. Dakers, High Street; Secretary, Edward W. Mowat, 1 St. Ninian's Square; Committee, David Joe, William Davidson, James Bruce, James Lamond, Charles Bowman. 230 members.
- No. 77. PAISLEY-GLENIFFER Burns Club. Federated in 1896. President, J. Wallace, Braehead; Vice-President, Councillor Pollock, Garthland House; Treasurer, William Bell, Newhall Villas, Glenfield; Secretary, Alex. K. Pollock, 12 Garthland Street, Paisley.
- No. 78. GLASGOW-ARDGOWAN Burns Club. Instituted 8th March, 1893. Federated 1896. President, William King, c/o A. Mair, 40 Bridge Street; Vice-President, Alex. Mitchell, 14 Pollokshaws Road; Treasurer, John M'Auslan, 126 Crookston Street, S.S.; Secretary, John Fairley, 160 Cathcart Street, Kingston, Glasgow; Committee, J. Brown, T. Danks, R. D. Clugston, D. J. White, James Adams.
- No. 79. CORSTORPHINE Burns Club. Instituted 1887. Federated 1896. President, Rev. James Fergusson; Vice-President, David J. Younger; Secretary and Treasurer, William R. Murray, Inglewood, Corstorphine. Committee, James A. Williamson, John Wallace, John Darge, James Matthew, Hugh Paterson, A. T. Hutchinson, A. M'Dougall, and Dr. Matthew. 97 members.
- No. 80. DUNOON-COWAL Burns Club. Instituted 2nd March, 1896. President, John Reid Young, Garail; Vice-President, Commissioner Crosbie, Hillfoot Street; Treasurer, William Munn, Argyll Street; Secretary, Walter Grieve, James Place, Dunoon. 224 members.
- No. 81. CARSTAIRS JUNCTION Burns Club. Instituted 27th May, 1896. Federated 1896. Hon. President, James Hozier; President, John Cowper; Vice-President, George Martin; Bard, Alexander Blake; Treasurer, James Shaw; Secretary, William Neill, Burnside Cottages, Carstairs Junction; Committee, Thomas Robertson, Andrew Weir, David Ferguson, James Thomson, William Ramage, William Scott, James Buist, Alexander Blake, George Martin. 58 members.
- No. 82. ARBROATH Burns Club. Instituted 1888. Federated 1896. President, James B. Salmond, Editor of *Arbroath Herald*; *ex officio* Hon. Vice-Presidents, Right Hon. John Morley, M.P.; Hon. Charles Maule Ramsay, Brechin Castle; Captain Sinclair, M.P.; Provost Grant, Arbroath; Hon. Fred. J. Bruce, of Seaton; Colonel Auchterloney, of The Guynd; Charles W. Cossar, Seaforth; Fitzroy C. Fletcher, of Letham Grange; John Tullis, Glasgow; Alex. Gordon, of Ashludie; W. K. Macdonald, Town Clerk, Arbroath; Charles W.

- Corsar, Seaforth, Arbroath; Vice-President, John Russell, M.D., Hill Terrace, Arbroath; Treasurer, D. W. Fairweather, 2 Addison Place; Secretary, George R. Donald, solicitor, 93 High Street, Arbroath; Committee, George R. Thomson, Norman M'Bain, David Littlejohn, James Jack, C. Y. Myles, A. D. Lowson, R. S. Carlow, Charles Wilson, Adam Oliver, ex-Bailie John Herald, John R. W. Clark, David Dundas. 40 members.
- No. 83. GLASGOW Co-operative Burns Club. Instituted 1896. Federated 1896. President, J. Jeffrey Hunter, 139 St. Vincent Street; Vice-President, Malcolm Neil; Secretary, Robert Reyburn, 9 Gallowgate, Glasgow; Treasurer, Thomas Craig, 224 Baltic Street, Bridgeton, Glasgow. Committee, Archd. Norval (Glasgow), James Deans, John M'Ewan, William Galbraith (Govan), Peter Stewart, W. B. Buglass, John M. Brown. 80 members.
- No. 84. ABINGTON Burns Club. Instituted 1886. Federated 1896. President, James French, J.P., Netherton, Crawfordjohn, Abington; Vice-President, Wm. Clark, Glengonnarfoot; Secretary and Treasurer, Robert Colthart, Arbory Villa, Abington; Committee, James M'Morran, Andrew Milligan, Hope Hunter, Alex. Hunter. 83 members.
- No. 85. DUNFERMLINE United Burns Club. Federated 1896. President, Thomas Jackson; Secretary, Wm. Fraser, Free Abbey School, Dunfermline. 24 members.
- No. 86. CUMNOCK "Winsome Willie" Burns Club. Instituted 1856. Federated 1896. President, James Howat; Vice-President, Robert Hyslop; Secretary, A. Harrison Kirkland; Treasurer, Hugh Brown; Committee, A. Hart, W. Hyslop, James Stewart, James Gordon, Hugh Fleming, Walter M'Crindle, Robert Eccles, Robert Smith, W. M'Call, John Young, D. Clark, S. Fleming. 50 members.
- No. 87. CAMPSIE Burns Club. Instituted 1890. Federated 1896. Hon. President, Colonel C. M. King; President, J. Allen, Union Place, Lennoxtown; Vice-President, E. M. Dalgleish, Stirling Place, Lennoxtown; Secretary and Treasurer, James Orr Robertson, Main Street, Lennoxtown; Committee, George Miller, Robert Downie, J. H. Balfour, W. M. Smith, A. Hosie, J. Gray, J. M'Donald, and T. Whyte. 30 members.
- No. 88. CALEDONIAN Burns Club. Instituted 1896. Federated 1897. President, Thomson Higgins; Vice-President, John M'Garry, senior; Secretary, James Macalister, 541 Duke Street, Glasgow; Treasurer, George Phillips; Committee, J. M'Garry, junior, A. Russell, Colin Campbell, J. Dunn, Charles Campbell. 42 members.
- No. 89. SUNDERLAND Burns Club. Instituted 1897. Federated 1897. Hon. President, Ald. W. Burns, J.P.; Hon. Vice-Presidents, Dr. Waterston, J.P., William Allan, M.P., Professor Oliver, Dr. D. Ridpath, Durward Lely, Rev. David Tasker; Past Presidents, W. H. Turner, R. Falconer, G. Mackay, R. C. Lyness; President, Capt. J. B. Leask; Vice-President, H. MacColl; Secretary, M. Neilson, 11 Dundas Street, Liverpool; Treasurer, W. H. Turner. Committee, James Allan, R. Falconer, R. Archibald, J. R. Johnston, and G. Mackay; Auditor, A. Cameron; Trustees, Ald. W. Burns, J.P., and Capt. J. B. Leask.
- No. 90. GARELOCHHEAD Burns Club. Instituted 18th November, 1895. Federated 1897. President, Geo. C. Bennett; Vice-

- President, Parlan M'Farlan; Secretary and Treasurer, John Currie, Station House, Garelochhead; Committee, Thos. Stobo, D. M'Kichan, J. Connor, Holm, Saunders, Maitland, Brough. 60 members (limited to that number).
- No. 91. SHETTLESTON Burns Club. Instituted 1897. Federated 1897. President, Thomas Hogg; Vice-President, Robert Weir; Secretary, James Mair, 106 Eastmuir Street, Shettleston; Treasurer, Hugh Y. Reid. Committee, K. M. Millholm, James Neilson, John Donnelly, Robert Grant, John Ramsay, John B. Deans, and Henry Mair. 46 members.
- No. 92. KILBOWIE "Jolly Beggars" Burns Club. Instituted 10th August, 1897. Federated 26th August, 1897. Hon. Presidents, Hugh Tennant and Dr. J. S. Robertson; President, Alex Martin, 12 Gordon Street, Clydebank; Vice-President, John Brock, Dalnotter Terrace, Old Kilpatrick; Chairman, Gavin Johnstone; Treasurer, Alex. M'Donald, 15 Janetta Terrace, Radnor Park; Secretary, Leonard Trew, 9 Gladstone Terrace, Radnor Park, Dalmuir; Committee, A. Morrison, C. Abbot, P. Candlin, John Brown, Thos. M'Intosh, Wm. M'Donald, Dan. M'Lean; Pipers, A. Green and D. Gray. 100 members.
- No. 93. CLYDEBANK Burns Club. Federated 1897. President, William Butchart, 6 Cameron Street, Clydebank; Secretary, John Murphy, c/o James M'Haffy, 2 Kilbowie Gardens, Clydebank.
- No. 94. UPHALL "Tam o' Shanter" Burns Club. Instituted 1895. Federated 1897. President, William Brown, 77 Beachwood Cottages, Uphall; Vice-President, David Paris, Strath Brocke Place, Uphall; Secretary, James Gilchrist, 107 Pumpherston, Midlothian; Treasurer, John Brodie, jun., Uphall. Committee, John Drysdale, James Russell, Archibald Cook, James Proven, James M'Dougall, Walter Crawford, William Dixon, and James M'Kenzie. Limited to 60 members.
- No. 95. BOLTON Burns Club. Instituted 6th September, 1881. Federated 1897. President, George P. Roberston, 9 Chorley, New Road; Vice-President, John Macfie, Ridgmont, Park Road; Secretary and Treasurer, Charles E. M'Nabb, 26 Hr. Bridge Street, Bolton; Committee, Rev. Dr. Johnstone, John Watson, Wm. M'Nabb, P. Halliday, George Guthrie, J. Boyd, J. Graham, J. Dickinson, George Begg; Auditors, Dr. Holton and J. Morris. 82 members.
- No. 96. JEDBURGH Burns Club. Instituted 1869. Federated 1897. President, J. K. Young, F.E.I.S., Sessional School House; Vice-President, William Hood; Secretary and Treasurer, P. Telfer, 58 Castlegate, Jedburgh; Committee, R. Waldie, J. Wight, R. Haliday, A. K. Telfer, George Aitken, William Swanston, L. G. M'Donald, James Cree, John Oliver, Andrew Oliver. 45 members.
- No. 97. KILMARNOCK Bellfield Burns Club. Instituted 1895. Federated 1898. President, Thomas Neilson; Vice-President, James Campbell; Secretary and Treasurer, Daniel Donnelly, 29 M'Kinlay Place, Kilmarnock; Committee, Daniel Picken, William Cooper, John Anderson, Thomas Rarity. 24 members.
- No. 98. LANARK Burns Club. Instituted 1891. Federated 17th January, 1898. President, ex-Provost Watson (Thos.) of Churchill; Secretary, Robert M'Keane, Commercial Bank House; Treasurer, Alex. R. Stuart, Hyndford Place. 55 members.

- No. 99. GLASGOW Barlinnie Burns Club. Instituted 25th January, 1893. Federated 20th January, 1898. Hon. President, Robert Ford, 142 Ingleby Drive, Dennistoun; President, J. M. Thom, M.B., C.M., D.Ph., Park View, Barlinnie; Vice-President, John Dean, Barlinnie; Secretary, John S. Robertson, Barlinnie; Treasurer, Donald Fraser, Barlinnie; Committee, James Stewart, William Calder, Thomas Campbell. 60 members.
- No. 100. HAMILTON Mossiel Burns Club. Instituted 1891. Federated 1898. President, William Hastings, Cadzow Street; Vice-President, Hugh Mair, Woodside Avenue; Secretary, Archibald Clark, jun., Ardenlee, Portland Park; Treasurer, William Maxwell, Chapel Street; Committee, James Lightbody, Wm. Hamilton, H. L. Buchan, John Campbell, John Brown. 40 members (limited).
- No. 101. MOTHERWELL Workmen's Burns Club. Instituted 1897. Federated 1898. Hon. President, William B. Miller, Glenlee, Hamilton; President, ex-Bailie King, Muir Street, Motherwell; Vice-Presidents, Bailie Park, Thos. Miller, and Thos. Hamilton; Secretary and Treasurer, John King, 128 Muir Street, Motherwell; Committee, T. Stirrat, A. Smith, J. Baillie, A. McLellan, Alex. Miller. 30 members.
- No. 102. CARLISLE Border Burns Club. Instituted 15th June, 1898. Federated 16th November 1898. President, David Murray, Esq.; Vice-Presidents, W. H. Hoodless, W. McArthur, Robert Thom, Robert Wilson; Secretary and Treasurer, Andrew Raffel, 36 London Road, Carlisle; Committee, A. Tait, jun., P. J. Paterson, James Tait, Robert Dalton, John Waters, John Broach, Robert Ridley, T. K. Smith, W. Adams, R. Carruthers, Dougall Gaw. 105 members.
- No. 103. COALBURN Rosebery Burns Club. Instituted 1st December, 1895. Federated 1st August, 1898. President, John H. Odger, 9 Tinto View Terrace, Coalburn; Vice-President, J. J. Paterson, 613 Cathcart Road, Glasgow; Secretary, John Woodburn, Coalburn Inn, Coalburn; Treasurer, John Waters, Holme Cottage, Coalburn; Committee, Thomas White, James Walker, Alexander McInnes, Alexander Hamilton, David Simpson, William Bain. 50 members.
- No. 104. DUMFRIES Oak Burns Club. Instituted 1897. Federated 1898. President, Robert Ritchie; Vice-President, G. Creighton; Secretary and Treasurer, Thomas Haining, jun., 26 Swan's Vennel, Dumfries; Committee, D. Jackson, T. McCardle, A. Hanby, T. Haining, sen., N. Sharp, W. Crosbie, and Mr. Houston. 40 members.
- No. 105. RUTHERGLEN "Cronie" Burns Club. Instituted 30th October, 1896. Federated 30th October, 1898. President, William Stewart, 24 West Muir Place, Rutherglen; Vice-President, Robert Russell, 39 New Street, Rutherglen; Secretary, David McQuaker, jun., 816 Rutherglen Road, S.S.; Treasurer, William Morrison, 2 Burnhill Street, Rutherglen; Committee, Andrew Lee, James Aitken, Thomas Cockburn, Alex. Struthers, Councillor William Watson, convener. 46 members.
- No. 106. BRONBURN Rosebery Burns Club. Instituted 7th December, 1898. Federated 19th December, 1898. President, Thomas Lamb, Kirkhill Road; Vice-President, William Pagan, Bridge Place; Treasurer, James J. Sharp, Clifton Arms, Broxburn; Secretary, Joseph Miller, Ashfield Buildings,

- Uphall: Committee, Drummond Young, Peter Anderson, James Watmore, James Sharp, Robert Leckie, Malcolm Paterson, James Lamb, Adam Scott, John Rollo, William Shearer, Robert Harris, James Charleston. 40 members.
- No. 107. GLASGOW Hutchesontown Burns Club. Instituted 1898. Federated 1898. President, Andrew Stewart, 570 Rutherglen Road; Vice-President, Charles Taylor; Treasurer, Stewart D. Nisbet; Secretary, Alex. M'Whirr, 12 Wolsley Street; Committee, Wm. Whyte, Jr., Alex. M. Gardner, Neil M'Vean, Alfred Wright, and Wm. Papple.
- No. 108. EAST CALDER AND DISTRICT "Jolly Beggars" Burns Club. Federated 17th January, 1899. President, William Young, East Calder; Vice-President, James Miller; Treasurer, John Reid; Secretary, Sam. Hislop, Mid Calder; Club Room, Grapes Inn, East Calder.
- No. 109. CALEDONIA Burns Club, Glasgow. Federated 24th March, 1899. President, W. A. M'Killop, 2 Albert Mansions, Crosshill; Secretary, William Paterson, 122 Saltmarket.
- No. 110. CAMBUSLANG Burns Club. Federated 25th May, 1899. President, Thomas Brown, Mansion Street, Cambuslang; Vice-President, George Johnston; Secretary, Andrew D. Strachan, 4 Morriston Gds., Cambuslang.
- No. 111. SOUTH EDINBURGH Burns Club. Federated 26th July, 1899. President, Andrew Macpherson, 1 Rankellor Street; Vice-President, M'Gregor Henderson, 17 Gladstone Terrace; Secretary, James Telford, 8 West Newington Place.
- No. 112. DUMFRIES Burns Howff Club. Instituted 1888. Federated 1899. Hon. President, T. Robertson; President, S. Dickson; Vice-President, George Bell; Treasurer, J. Maxwell, jun., English Street; Secretary, John Connor, 73 Queen Street; Committee, A. Davidson, L. Hutchieson, W. M'Kay, R. H. Wilson, J. Grierson, J. L. Armstrong.
- No. 113. VALE OF LEVEN "Glencairn" Burns Club. Instituted 1898. Federated 1899. Hon. President, Wm. White; President, Hugh M'Vean, Main Street, Bonhill; Vice-President, Robert Mossman, Thomas Street, Alexandria; Secretary, Alex. Campbell, 18 Raglan Street, Bonhill; Treasurer, Wm. Smith, 265 Main Street, Bonhill; Committee, David Grahame, Peter M'Farlane, Daniel M'Innes, Daniel M'Millan. 30 members.
- No. 114. BRODICK Burns Club. Instituted 2nd February, 1899. Federated 9th January, 1900. President, Robert Currie; Vice-President, Adolph Ribbeck; Secretary and Treasurer, John S. Currie. Committee, Fergus Ferguson, Malcolm Sillars, James M'Allister, Archibald Kerr, Robert Kerr, Alexander Findlay, and Archibald M'Bride. 32 members.
- No. 115. KIPPEN AND DISTRICT Burns Club. Instituted 1896. Federated 1900. Hon. President, John Monteath, Esq., W.S., Wright Park; President, Robert Jackson, Boquhan Mains; Vice-President, John Montgomery, Buchlyvie; Secretary and Treasurer, William Chrystal, Oxhill House; Committee, Alexander Scouler, Middlekerse; Thomas Syme, Strathview; Samuel Thomson, Pointend; Andrew Main, Strewiebank; David Young, Claylands; Thomas Inglis, The Grove; Kenneth M. Ronald, Burnside; Duncan Buchanan, Forth Vineyards; J. M. Syme, Arngomery; Alexander Trotter, Redgatehill. Give gold and silver medals and £3 yearly in prizes in reciting and singing for school children. Meet monthly. 50 members.

- No. 116. GREENLOANING Burns Club. Instituted 1889. Federated 1900. Hon. President, R. B. Galbraith, 2 Clayton Terrace, Dennistoun, Glasgow; President, Thomas Stewart, Greenloaning Braes; Vice-President, Francis Sand; Secretary and Treasurer, James Bayne, Ashfield Cottages, by Dunblane.
- No. 117. GLASGOW Southern Burns Club. Federated 1900. President, John McLaren, 62 Cathkin View Terrace, Govanhill; Vice-President, Ronald Lockhart, 9 Abbotsford Place; Secretary, G. Walker, 175 Hospital Street; Treasurer, D. Frew, 177 Snowdown Street.
- No. 118. GLASGOW Albany Burns Club. Instituted 1899. Federated 1900. President, Robert Goodall, 28 Grafton Street; Vice-Presidents, James Taylor and J. Wilson Bain; Secretary, John Brown, 37 Dalhousie Street; Treasurer, James Raeside; Librarian, Thomas Kennedy. Committee, Alex M'Glashan, Robert Calderwood, Hamilton Brown, John Greenlees, Thos. Shuttleton, and Peter Craik. Limited to 150 members.
- No. 119. BONHILL Burns Club. Federated 1900. President, John Eadie, 9 Dillichip Terrace, Bonhill; Vice-President, John M'Pherson; Treasurer, Malcolm M'Naught, Dillichip Terrace; Secretary, George Colquhoun, 272 Main Street, Bonhill; Committee, Donald Campbell, William Ferguson, and Steven Gilder.
- No. 120. BRISTOL Caledonian Society. Federated 1900. President, John Boyd, Pritchard Street, St. Paul, Bristol; Secretary, A. K. Simpson, 11 Small Street, Bristol; Committee, James Young, M.D., James Lyall, Peter Morrison, J. Turnbull, T. Johnston.
- No. 121. HAMILTON Junior Burns Club. Instituted September, 1886. Federated April, 1901. President, Robert Cunningham; Vice-President, Andrew Dickson; Secretary, William Wilson, 38 Orchard Street; Treasurer, John Stewart; Committee, James Adams, James Steven, David Kirk; Minute Secretary, Arch. Thomson. 30 members (limited to 40).
- No. 122. DARNCONNER Aird's Moss Burns Club. Instituted 1901. Federated 1st November, 1901. President, Thomas Morton; Vice-President, Hugh Sloan; Secretary, James Naismith, 43 Darnconner, by Auchinleck; Treasurer, Stuart Strachan; Committee, Hugh Reynolds, Andrew Stevenson, John Lyons, John Morton, James Gray, and Robert Cameron. 35 members.
- No. 123. AUCHINLECK Boswell Burns Club. Instituted 1901. Federated 10th December, 1901. Hon. President, Mr. Mounsey; President, Dougald Gibb; Vice-President, Robert M'Millan; Secretary, James Muir, Dumfries House Lodge, Auchinleck; Treasurer, William Hall. 30 members.
- No. 124. EDINBURGH Ninety Burns Club. Instituted 1890. Federated 1902. Hon. President, The Right Hon. the Earl of Selbourne, P.C.; President, John Irving; Vice-President, John A. Clues; Secretary, D. Lawson Johnstone, 3 Marchmont Street, Edinburgh; Treasurer, A. M. Mackay, 13 Cornwall Street, Edinburgh; Chaplain, The Rev. George Murray, B.D., Sauchie; Committee, as Past Presidents, W. Lawson, J. Fraser Cunningham, Dalziel Pearson, W.S.; Peter Smellie, H. R. Elliot; Ordinary Members, W. Stark, Lawrence S. Blanche, Councillor James Cunninghame, Thomas J. Ford, and Daniel Macfarlane. 180 members (limited to).

1902 REGISTER OF BURNS CLUBS

AND OTHER

SCOTTISH SOCIETIES

NOT ON THE ROLL OF THE FEDERATION.

-
- ABERLADY Burns Club. Secretary, A. M. Jamieson, Schoolhouse, Aberlady.
- ALBANY (U.S.A.) Caledonian Club. Instituted 1874. Secretary, James H. Hendrie, 90 members.
- ASHINGTON Burns Club. Secretary, Alex. Duncanson, Ashington, Morpeth.
- AYR Burns Club. Hon. Secretary, George Bain, Smith's Cottage, Ayr.
- BALERNO Burns Club. Instituted 1881. Secretary, John Fairbairn, Balerno. 30 members.
- BARRHEAD "Tam o' Shanter" Club. Secretary, John M'Whirter, Gateside, Barrhead.
- BATHURST (N.S.W.) Burns Club. Secretary, William Ferrier, Piper Street.
- BATTLE CREEK (Mich.), Clan Macdonald. Secretary, Frank Reid, 34 Irving Street, Battle Creek, Mich., U.S.A.
- BAY CITY (Mich.) Clan Forbes. Secretary, George E. Smith, 509 Eleventh Street.
- BAY CITY (Mich.), St. Andrew's Society. Secretary, G. A. Wilson, Bay City, Mich., U.S.A.
- BEDLINGTON and District Burns Club. Secretary, John Tate, Bedlington Iron Works, Northumberland.
- BELFAST Benevolent Society of St. Andrew. Instituted 1867. Secretary, John Boyd, 2 Corporation Street. 140 members.
- BELLSHILL Burns Club. Secretary, John Murdoch, Commercial Place, Bellshill.
- BERWICK-ON-TWEED Burns Club. Instituted 30th November, 1894. Secretaries, S. E. Simpson, West Street, and James Irvine, Knowehead, Tweedmouth, Berwick-on-Tweed.
- BRANTFORD (U.S.A.) Burns Club. Secretary, Joe J. Inglis, jun., Brantford, America.
- CALEDONIAN Society of Homestead, Pa. Instituted 1894. Secretary, William Thomson, Box 18, Homestead, Pa. 70 members.
- CAMBUSLANG Burns Club. Secretary, A. D. Strachan, 4 Morrison Gardens, Cambuslang.
- CARDENDEN Twentieth Century Burns Club. President, Dr. Rorie, Craigherran, Auchterderran, Cardenden, Fife.

- CARDIFF Burns Club. Instituted 1891. Secretary, G. Mitchell, 24 Edwards Terrace. 40 members.
- CLAN CAMERON (No. 7) O.S.C. Instituted 25th September, 1893. Secretary, Wm. Forsyth, 293 Douglas Avenue, Providence; Financial Secretary, J. B. Craig, 268 Sayels Avenue, Providence. 50 members.
- CLAN FRASER, Canada (No. 11) Order of Scottish Clans. Instituted 1884. Secretary, John Birtwell, 9 Lockbridge Street, Pawtucket. 90 members.
- CLAN MACKENZIE, St. John, Canada (No. 96) Order of Scottish Clans. Instituted 1891. Secretary, Joseph A. Murdoch, 23 Carmarthen Street. 80 members.
- CLAN MACKINLAY Association. Instituted 1893, at Chicago, Ills. Secretary, Main B. M'Kinlay, Paris, Ills.
- COATBRIDGE Burns Club. Secretary and Treasurer, James Milne Boyd, writer, Coatbridge. 70 members.
- COLDSTREAM Burns Club. Secretary, William Gray, Coldstream.
- COWPEN, The Sydney Burns Club. Secretary, John Harrison, Kitty Brewster, Cowpen, Northumberland.
- CRAIGNEUK Burns Club. Secretary, William M'Millan, 3 Shieldmuir, Motherwell.
- DENNY Burns Club. Instituted 1895. Secretary, James Scott, Bank View, Denny. 46 members.
- DETROIT (Mich.) Clan Cameron. Secretary, A. W. M'Nair, 12 Woodware Avenue.
- DOUGLAS Burns Club. Secretary, G. Torrance, North Quay, Douglas, Isle of Man.
- DUBLIN St. Andrew's Society. Secretary, J. C. Anderson, 37 College Green, Dublin.
- DUMFRIES Burns Club. Secretary, W. A. Dinwiddie, Dumfries.
- DUMFRIES "Wale of Good Fellows" Club. Secretary, Robert Bower, 4 Ramsay Place, Dumfries.
- DUNOON Haggis Club. Instituted 1896. Secretary, Archibald Ferguson, Church Street, Dunoon. 88 members.
- DUNS Burns Club. Instituted 1889. Secretary and Treasurer, John M'K. M'David, Schoolhouse, Gavinton, Duns. 60 members.
- EAST LINTON Burns and Scott Club. Secretary, James Sandie, Jun., East Linton. Prestonkirk.
- EDINBURGH Central Burns Club. Secretary, J. H. Dawson, 11 Leslie Place.
- EDINBURGH Commercial Burns Club. President, Andrew Morgan, 13 Gillespie Crescent.
- EDINBURGH "Jolly Beggars" Burns Club. Secretary, George M'Donald, 49 Frederick Street.
- EDINBURGH (Portsburgh) Burns Club. Instituted 1894. Treasurer and Secretary, James M. Sibbald, 13 Calton Hill. 30 members.
- FORT WAYNE (Ind.) Caledonian Society. Secretary, William Lawson, Fort Wayne, Ind., U.S.A.
- GIRVAN, The Carrick Burns Club. Secretary, Andrew Robertson, The M'Kechnie Institute, Girvan.

- GLENCAIRN CAMP (No. 139) Sons of Scotland. Instituted 1894. Secretary, James Watson, Sonya.
- GLENPATRICK Burns Club. Secretary, John Carson, 6 High Street, Johnstone.
- GOREBRIDGE Burns Club. Instituted 1896. Secretary and Treasurer, W. M. Forrester, Gorebridge. 62 members.
- HAMILTON Burns Club. Instituted 1877. Secretary, T. A. Robertson, Quarry Street, Hamilton. 120 members.
- HAMILTON "Glencairn" Burns Club. Secretary, Gavin C. Prentice, 28 Woodside Walk.
- HAMILTON Original Burns Club. Secretary, James Eglinton, 32 Hope Street.
- HAMILTON (Ont.) Clan M'Kenzie Club. Secretary, James M'Kenzie, 202 Fay Street, South.
- HAWICK Burns Club. Instituted 2nd March, 1878. Secretary, James M'Cartney, 16 Trinity Street, Hawick. 260 members.
- HULL Burns Club. Hon. Secretaries, W. C. Carle, York Union Bank, Limited, and W. D. Davis, 22 St. Luke's Street, Hull. 250 members.
- ILLINOIS Clan Macgregor (No. 66) O.S.C. Instituted 1890. Secretary, John Hall, 1202 South Vermillion Street. 52 members.
- INNERLEITHEN Burns Club. Instituted 1884. Treasurer and Secretary, James Mitchell, Hall Street, Innerleithen. 37 members.
- IRVINE Burns Club. Instituted 1826. Secretary, James Dickie, Solicitor, Irvine. 82 members.
- LADIES' SCOTTISH CLUB of Rochester, N.Y. Secretary, Katharine Ross, 74 East Avenue. 50 members.
- LARBERT Burns Club. Secretary, Peter Simpson, Westpark, Stenhousemuir.
- LISSODIE (Fife) and District Burns Club. Secretary, John Clark, Fairfield Rows.
- LEEDS Caledonian Society. Secretary, J. Davidson, 35 Victoria Chambers, South Parade.
- LEITH Burns Club. Secretary, George K. Sowersby, 92 Bonnington Road.
- LEITH "Crown" Burns Club. Secretary, Alexander Cowan, 108 Bonnington Road.
- LEITH "Drum" Burns Club. Secretary, G. C. Downie, 1 Clapperton Place, Edinburgh.
- LEITH (North) Burns Club. Secretary, George Williams, 11 Dudley Crescent, Leith.
- LINLITHGOW Burns Club. Secretary, John Patrick Hardy, 34 Kelvin-side Gardens, Glasgow.
- LOCHGELLY Burns Club. Secretary, Alex. Hugh, 20 High Street.
- LONDON (Ont.) Clan Fraser. Secretary, John G. Jones, 241 Queen's Avenue.
- MANCHESTER and Salford Caledonian Association. Secretary, Duncan MacLean, 4 Longford Place, Victoria Park, Manchester. 260 members.

- MELROSE Burns Club. Instituted 1887. Treasurer and Secretary, Thomas H. Smart, St. Dunstan's Place, Melrose.
- MELROSE ABBEY CAMP Sons of Scotland. Instituted 1892. Secretary, R. L. Innes, Simeoe.
- MILNGAVIE Burns Club. Instituted 1886. Secretary, Wm. McKenzie, 83 Hall Place, Milngavie.
- MILWAUKEE (Wis.) St. Andrew's Society. Secretary, Robert P. Fairbairn, Milwaukee, Wis., U.S.A.
- MONTREAL Clan Maclellan. Secretary, George G. Barry, 40 Inspector Street.
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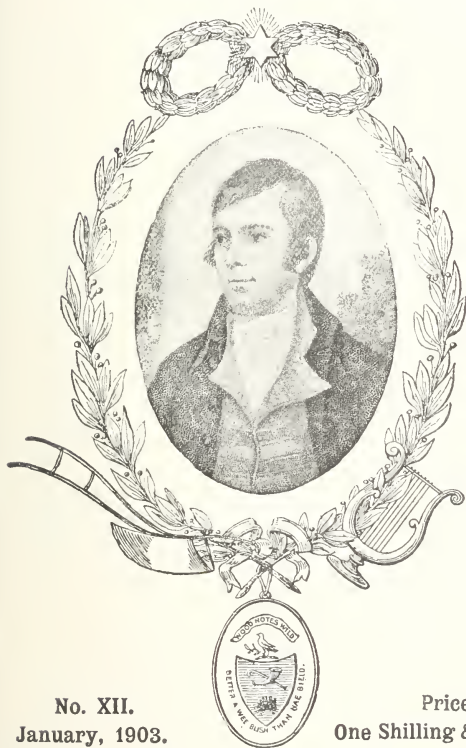
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P R E F A C E.

IN accordance with the recommendation passed at last Annual Meeting of the Federation, the present number has been issued in December instead of January as has been the custom hitherto, and it is hoped that this change of date will lead to the increased circulation of the *Chronicle* amongst the membership of the Clubs, which was the chief reason advanced in support of the recommendation.

If the suggested annual subscription from the Federated Clubs meets with anything like general support, not only will the future of the *Chronicle* be assured, but its value as a Burns serial will be much enhanced by the consequent widening of the editorial resources.

The Editor again thanks his contributors and correspondents for the substantial aid they have extended to him in this and former years.

D. McNAUGHT.

BENRIG,
KILMAURS, 1st December, 1902.

A SKETCH OF SCOTTISH LITERATURE FROM THE EARLIEST TIMES.

ARTICLE THIRD.

SEVENTEENTH CENTURY LITERATURE.

IN passing from the sixteenth to the seventeenth century the atmosphere is so completely changed that it is like passing into a different world. Even the active minds who left a character and a name appear to have been cast in a different mould. The men of the sixteenth century, who were the exponents of the current modes of thought, were men of a far bolder flight than their successors of the seventeenth century, who could scarcely reckon among their number one great creative genius, or one writer who contributed anything of the renaissant spirit initiated by Gavin Douglas a century earlier.

The greater proportion of the leading men in the seventeenth century spent their intellectual strength in hair-splitting theological controversy, and in roving into the indefinite realm of that metaphysical speculation to which the doctrines of the Reformation gave rise. Between religious and secular literature a sharp distinction was drawn, and they were looked upon as antagonistic forces, the former being under the direction of the powers of light, and the latter the powers of darkness. In opposition to such conceptions, and in an atmosphere so uncongenial, secular poetry and prose could not be expected to flourish. Any one who will take the trouble to follow the theological dissertations of the time will not only discover a self-satisfied air about them, but will be struck with the want of originality manifested. Great diffuseness of talk and elaboration of doctrinal points there certainly is, but there is no vital change in the methods of investigation or of interpretation of the fundamental doctrines laid down by the Reformers of the previous century. This was mainly due to the writings of such theologians as David Calderwood, John Spottiswood, Robert

Baillie, and a number of others who lived well into the middle of the seventeenth century, and whose influence as theological authorities long survived them. The three specially alluded to wrote on the Church of Scotland, and so fixed the historical basis of the Church that the rank and file of the laity assumed that the religion and doctrine of the Reformed Church had attained finality, and would remain a wall of defence for all time, alike against Roman Catholicism and secular heterodoxy. In the spirit of theology this sentiment still lingers, and will probably be the rock upon which it will ultimately be wrecked. When men devote their energies to religious controversies such as those indicated, stultification of their intellectual faculties is inevitable, and their progress towards "sweetness and light" is sadly retarded. Indeed, scarcely anything flourished in this atmosphere essential to the enduring principles of a commonwealth on earth. Science, art, and law attracted comparatively little attention, and philosophy was at a very low ebb indeed. Though it had assumed considerable importance in other countries of Europe, it scarcely affected the thought of Scotland till a century later.

From the dawn of the century a new departure in the poetry of Scotland is apparent. Almost all the national sources of inspiration are abandoned, and for the most part writers of poetry ceased to use their native vernacular, for reasons already mentioned in a former article. That hide-bound asceticism which had been engendered by the Reformers was still exercising a powerful influence, and the intolerant hostility the ecclesiastics exhibited to what they regarded as the profane and unprofitable art of writing poetry had almost become an article of faith. Another reason might also be given to account for the low ebb to which Scottish poetry had descended at the beginning of the seventeenth century. Just at this time James VI. crossed the Border into England; and, moreover, the great era of English poetry had reached high noon of its grand climacteric. Marlow and Spenser, it is true, had just passed away, but the genius of Shakespeare held unapproachable supremacy; and he was surrounded by a galaxy of dramatic poets such as had not fallen to the lot of any other country in Europe or elsewhere. In the hands of poetic craftsmen such as Shakespeare, Ben Jonson, Beaumont and Fletcher, Massinger, Ford, and a

number of others, the English language had acquired new facilities as a medium of expression, while in prose it had attained a beauty and dignity, by the writings of Lord Bacon and Sir Phillip Sidney, undreamt of hitherto. As the greater influence usually dominates the lesser, so it was in this case, and the Scottish poets, eager to express themselves in the language of their greater English contemporaries, gradually abandoned the instrument of expression used by their predecessors. Anything like success could be achieved only by men of education and rank, who became less or more the aspirants of the style and themes then in vogue. Thus Scottish poetry was finally divested of its more distinctive national characteristics.

Sir Robert Aytoun, 1570-1638, is hardly deserving of a niche in the temple of poetic fame, but is specially entitled to a place in the literary history of Scotland, from the fact that he was the first poetaster who wrote in the English of Shakespeare, and with a degree of success not to be despised. He graduated at St. Andrews University in 1584, subsequently going to France, where he studied Civil Law at the University of Paris, occupying his leisure hours with Latin verse which he wrote with a facility almost equal to that with which he wrote English. His culture and literary talents were such that they gained him the favour of James VI., who gave him an office at Court, and he was subsequently sent as one of two envoys to Rudolph II., Emperor of Germany. Immediately after his return to England, he was knighted at Rycot, in Oxfordshire, and in addition to his former appointment at Court, he became private secretary to the Queen. In 1623, he became a candidate with Lord Bacon for the Provostship of Eton; the position was not obtained by either, but fell to Sir Henry Wotton. On the death of King James, in 1625, Aytoun was retained in his office by Charles I. and was also appointed Secretary to Queen Henrietta Maria, and his royal master finally appointed him a Privy Councillor. Under all circumstances Aytoun conducted himself with propriety; he had the faculty of humour in a pronounced degree, and became acquainted with all the wits of his time in England. His English poems have been preserved in two MSS. in the British Museum. Both his English and Latin poems were

edited by Dr. Rogers, and printed in London in 1871. His productions are by no means numerous, and are mostly of an erotic character giving one the idea that he was continually in love with some fair enchantress, but this was perhaps due more to the fact that love was the theme of most of the lyric poets of the time. "Diophantus and Charidoria" is his longest poem, and it has an extremely conventional air about it. He was also the author of the well-known song "I must confess thou'rt smooth and fair," which shows his lyrical gift to the best advantage. Strange, though it may seem, it has become a subject of dispute whether Aytoun wrote many of the verses attributed to him, but this is a critical attitude which is so often assumed in these days that unless such claims are supported by greater authority than those such critics seek to displace, they are scarcely worth serious consideration, and this specially applies to the author under consideration. Aytoun has long preserved a reputation for the grace and delicacy of his verse though they may lack other essentials of genius, and as no one else has yet been put forward armed with a more valid title to the authorship of the verses under consideration we must continue to identify them with his name. It is by his short pieces that Aytoun is most entitled to favourable criticism. The poet Dryden who was no commonplace critic of poetry considered some of his verse equal to the best of that age, and superior in sentiment to most of the other Jacobean poets. In addition to his fine sentiment he had the gift of humour and satire, but his satire is never of a malignant character, and while his verses breathe an air of genuine feeling, he never allows his feelings to run away with him, nor ever becomes undignified though love's sweet illusions are being continually swept away. For this among other reasons, the charm of his verse is ever fresh, though he cannot be included among the greatest poets of his time.

Sir David Murray is entitled to a brief notice not so much on account of poetical merits as on account of defects which were no doubt emphasised by the fashion of the times, and for which no one writer was to blame. Murray, like Aytoun, was a courtier, the Court apparently being a happy hunting ground for the educated and impecunious Scot of the seventeenth century who could not dig and was ashamed to beg. He was appointed personal attendant to

Prince Henry, and in 1610, with other minor offices, was elected Gentleman of the Robes, and from contemporary information he appears to have been the most reliable of all the heir to the throne's attendants. As additional evidence of this, King Charles presented him with the estate of Gorthy, after twenty years' faithful attendance at Court. Murray in his writings seems to have followed the path of least resistance, and in his poetry he was little more than a reflex of his time. This is illustrated to the full by his poem entitled "The Tragical Death of Sophonisba," which is his most ambitious work, and embodies his defects to an extent his less pretentious pieces do not. The predominating taste of the period, more particularly at Court, was a servile devotion to Italian models, and "Sophonisba" is no exception; this beautiful heroine of ancient story being a favourite subject with Italian poets a century earlier. "Sophonisba" was published at London in 1611, with a collection of poems entitled "Coelia," which are little more than a collection of sonnets, and, though not of a high order of merit, they possess a certain polish and copiousness which is well nigh absent in Murray's longer poem of the death of the Carthaginian princess. There is just a suspicion that "Sophonisba" was intended to rival some of those poets who had already repaired to the same source of inspiration, but Murray's reputation would not have suffered if it had not been written, except, perhaps, in a quantitative sense.

Mr. Robert Ker, the first Earl of Ancrum, 1578-1654, is perhaps more interesting as a personality than as a poet. He was descended from a long line of Border Chieftains, and manifested some of the pugnacious features of his ancestors, who were the stormy petrels of many a Border feud in former times. In 1620 he was inveigled into a duel with a person named Charles Maxwell, of Terregles, which was fought in Newmarket, and ended fatally for his antagonist. For this he was convicted of manslaughter, and, according to the prevailing custom, was sentenced to be burned in the hand. After an exile of six months, he obtained the King's pardon, and was restored to Court. Ker is also interesting as one of a group of courtiers who crossed the Border with King James to assist the Court to establish itself with some degree of credit among the wits

and poets who had acquired so brilliant a reputation in England. At Court he speedily rose into favour, and consequently incurred the jealousy of the Duke of Buckingham, who was said to have been indirectly to blame for drawing him into the duel with Maxwell. On account of his loyalty during the troublous days of King Charles, he became so involved in debt that his body was arrested after death, but by the intercession of Oliver Cromwell the burial was allowed to take place. In literature, Ker's reputation rests chiefly on one sonnet, entitled "In Praise of Solitude," and paraphrases in metre of eleven of the psalms. Though these are all his writings that have been preserved, the assumption is that they do not comprise his entire work, the sonnet alluded to being indicative of the practised hand. Among his friends he could reckon Ben Jonson, John Donne, and Michael Drayton, all notable English poets, and who still occupy a prominent place in our literature.

In Sir William Alexander, Earl of Stirling, 1580-1640, we have a more noteworthy author. Indeed, he was one of the very few important Scottish writers of the Sir W. Alexander, 1580-1640, seventeenth century, and wrote a great deal both in prose and verse, much of which has been lost to the public. It might be claimed for him that he was poet, essayist, and statesman, and that he maintained himself with credit in all three functions. While his verses exceed his prose writings both in quantity and quality, he is important as a prose writer, inasmuch as he was one of the first, if not the first, Scotsman of the seventeenth century who wrote on purely literary subjects, as distinct from theological polemics and the hair-splitting which engrossed so much attention during the early and middle decades of the century. Moreover, he was the first Scottish writer of his day who had recourse to the short essay as a medium of literary expression. The essay as a type of literature had not as yet the popularity in Scotland it had in England. While the English people were being amused and instructed by the "Tattler," "Spectator," the "Guardian," and other serials of a similar character, the people of Scotland had no such publications to foster and develop their literary tastes, which was a real misfortune for them amid the incessant conflict of religious dogmas. Sir William Alexander appears to have finished his education at Glasgow University,

after which he travelled on the Continent as companion and tutor to Archibald Campbell, who subsequently became the seventh Earl of Argyle. It was during the course of these travels that he seems to have received his poetical inspiration, and the series of songs, sonnets, and elegies he then wrote were subsequently published under the title of "Aurora." On his return to Scotland in 1603, he published his "Tragedy of Darius;" a year later "Aurora," at the same time reprinting "Darius;" and in 1605 he published the "Tragedy of Cræsus;" the "Alexandrian Tragedy;" and two years later "Julius Cæsar;" finally publishing the four tragedies together under the title of "Monarchic Tragedies." These were not sufficient, however, to secure for him public recognition, and it was by the publication of his Parænesis to Prince Henry that he first secured royal favour, and then public recognition. He had the distinction of being designated by King James his philosophical poet, and of being appointed by him one of the Gentlemen Ushers to Prince Charles; but he was soon destined to be the recipient of additional honours, and in 1614 he received the honour of Knighthood, after which he was appointed Master of Requests. In the same year he published "Doomsday," which practically terminated his poetical career, except that he revised it twenty years later, adding to the first book a new heroic poem entitled "Jonathan." During the last twenty years of his life Sir William Alexander must be regarded as a courtier politician and man of affairs rather than a poet. In 1621 King James made him a free gift by charter of Canada, including Nova Scotia and Newfoundland, with the view of promoting colonisation. In the scheme it was provided that persons of approved position who liked to purchase five thousand acres of the land of the colony at the stipulated price of £150 should be created hereditary Baronets of Nova Scotia. In spite of the inducements offered, however, the plan did not succeed, and Sir William, like all persons whom circumstances have favoured, became the object of jealousy, and was severely attacked by less fortunate rivals, such as Sir Thomas Urquhart and other writers, through the medium of the press. The fact that the fault was due more to the circumstances of the times than to Sir William himself did not appeal to critics full of envy and prejudice. Baffled and discouraged at all points, he subsequently abandoned the scheme

in despair, receiving a sum of money for resigning his claims under the grant of Nova Scotia from King James, preparatory to important changes which speedily followed. The territory was subsequently ceded to the French by a treaty between Charles I. and Louis XIII. The position the Earl of Stirling occupies among the Scottish poets of the seventeenth century is, that with the exception of Drummond of Hawthornden, he was really the only poet of note the century produced. He did not write in the vernacular, it is true, but in English, which was so much akin to it that it was understood by the whole reading public of Scotland, and his sentiment had sufficient Scottish bias to meet the approval of the people apart from linguistic form. "*Aurora*," his first poetical work, if not the greatest, is perhaps the most charming of all the author's poems, not only on account of the never-dying theme of love, but for its grace and delicacy of touch; most of his other works being philosophical treatises in verse which sometimes become tedious. The most important of his more serious pieces is, no doubt, his *Parænesis* or exhortations to Prince Henry, subsequently re-addressed to the Prince who became Charles II. This composition not only contains the soundest principles for the rule and conduct of a King, but it is independent and outspoken, with a strong democratic flavour in it—a daring policy for anyone to hold so closely identified with the Royal Court in the seventeenth century as was the Earl of Stirling. If, however, the political views he expressed in this poem had been acted upon, it might have saved Charles I. his head, and James II. his throne. In addition to his original poems he gave important help in the production of King James's metrical version of the Psalms. In 1637, three years before his death, he re-published all his poetical works except "*Aurora*," and submitted the same to Addison for his opinion and criticism. Addison professed himself highly pleased with them, passing a more commendatory judgment upon them than would in all probability the more critical judges of the twentieth century.

With the next poet we reach a turning point in the poetical taste of the century which was much needed. The influence of the more distinctly Jacobean poets gave rise to a great deal of hysterical licence, and a disregard for poetic rule, which was

Wm. Drummond,
1585-1644.

prejudicial to the more uniform and elevated lyrical tone specially necessary as an enduring element in poetry. Indeed the Jacobeans appear to have resorted to verse as the sport and plaything of their lighter moments rather than as a medium for the expression of the finer sentiments of their own age to future ages. The greater number of them were courtiers, statesmen, and soldiers, who used verse merely for the purpose of recording their exploits and the trivial experiences of active life, a purpose calculated to stultify all true poetry. To such writers William Drummond was a most notable exception, inasmuch as he lived a life devoted to the art of poetry, and something like a just reward appears to have crowned his efforts. During the whole course of the seventeenth century, he was the Scottish poet who attained the highest distinction; though, in common with others in his century, he wrote in English and little or nothing in the vernacular, yet he enriched the English language to a degree which cannot be claimed for most of his Scottish contemporaries. Drummond could claim descent from an ancient Scottish family, and was born at his father's seat, Hawthornden, in December, 1585. He was educated at the High School of Edinburgh, subsequently going to the University of that city, where he graduated Master of Arts in 1605. After leaving Edinburgh he went to Bourges and Paris, and entered upon the study of law and general literature with an ardent devotion which brought its reward. He acquired an extensive knowledge of French writers which exercised a marked influence on his own productions. Pierre de Ronsard, the prince of the group of French *Pléiade* poets, died the year Drummond was born, but he was still the vogue in Paris in Drummond's time, and the writings of this school of poets appealed to his receptive nature and no doubt account for the flights of mythical fancy he often indulged in. When his father died, in 1610, he returned to Hawthornden, which was said to be a congenial resort for the inspiration of the muses from whose divine afflatus Drummond appears to have freely imbibed. Even in his own day he became sufficiently well known in England to attract attention, and he enjoyed the friendship of many of his contemporaries, including Drayton, Montrose, and Ben Jonson, the latter of whom visited him at Hawthornden in 1619. Drummond did not fail to utilise

this visit, and has left a record of Jonson's opinions and characteristics as they impressed him while they discussed their famous contemporaries together. It has become the fashion, to some extent, to accuse Drummond of malignity and lack of charity in laying bare to posterity the faults and eccentricities of the great literary autocrat, but the record bears the stamp of veracity in every particular by its fearless frankness, and most writers who had any personal knowledge of Jonson confirm Drummond's impressions of him as a man who would rather lose a friend than a jest, particularly when he had indulged in the wine when it was red and sparkling in the cup. To revert to Drummond as a poet, however, which is the main idea for present purposes, one might almost go the length of saying that it is not very evident that Nature specially intended him for the divine art of poetry. He belonged to the class of cultured poets who are evolved by literature and by drinking at the perennial spring of others more inspired, rather than from being born of the first fruits of the Muses, or the result of spontaneous creation. While this is so, it is but fair to say that among poets of the merely cultured kind Drummond touches the very border of the enchanted land. The accomplishments he acquired were comprehensive; he was not only well read in the classical writers of Greece and Rome, but he was sufficiently acquainted with Italian and Spanish to draw refreshment and stimulus from the great writers in these languages. It might be said of him that he possessed style and distinction, and the purity of his language, the harmony of his measure, the play of his fancy all remind one of the poetry of Pope; but, like all poets who are cultured rather than born of Nature, the scope of his genius was limited. The first impression Drummond made on the literary public was by his elegy on the death of Prince Henry in 1612, which he entitled "Tears for the Death of Maeliades," a name the young Prince assumed in his sports and masquerades. The elegy manifests a great deal of fine sentiment, but, at the same time, it reveals an artificiality suggestive of Rounsard, his French model. For four years after the publication of the elegy nothing appears to have come from his pen. This is accounted for from the fact that he had fallen in love with, and won the affections of, a lady who took a fever on the day appointed for their marriage which terminated

fatally. The misfortune overwhelmed him with sorrow and dejection for some time, though it had the effect of chastening and exalting his poetic tone, which had previously been wholly due to learning and culture, and, therefore, deficient in *esprit*. When a lover in the full flush of hope and expectation, he had written a number of songs, sonnets, and madrigals descriptive of his passion, but after the death of the object of his affections he withdrew into solitude to meditate on his grief and despair, and wrote another series of poems embodying his subsequent emotions. This collection of pieces he published in 1616 (the year of Shakespeare's death), to which he gave the title of "Poems, Amours Funerall, Divine, Pastorall." In the course of the following year he produced "Forth Feasting," a panegyric to the King's Most Excellent Majesty, to commemorate King James's first visit to Scotland since he ascended the English throne. This production rapidly became popular, especially in the literary society of London, and attracted the notice and approbation of Michael Drayton, the distinguished author of the "Ballad of Agincourt and Polyolbion." After the visit of Ben Jonson at the end of 1618, Drummond did not write anything of importance till 1623. During the period which intervened he had not only a serious illness but the loss of his lady friend appears to have still weighed so sorely upon him as to turn his thoughts into a vein of religious melancholy, which was still further emphasised by the spirit of the times manifested in his native land. In the year 1623, Scotland experienced a severe famine, which brought great suffering and devastation to the poorer portion of the community, and the people were haunted by gloomy forebodings. They believed that Omnipotence had turned the fierce glare of His displeasure on their every action, a belief which gave rise to many superstitions, such as flying dragons, astral disturbances, and other uncommon signs in the heavens. Episcopacy had been recently introduced into the country by the King, and a matrimonial alliance between Prince Charles and the Infanta of Spain was contemplated, both of which were considered retrograde actions, and a relapse to Roman Catholicism which had become so hateful to the majority of the people. They were quite convinced, therefore, that these were ominous signs that the wrath of God was soon to visit the country with a great scourge. It was in such an atmosphere

and such mental environment that Drummond composed "Flowers of Sion," which is marked by much religious fervour in which the author rises to great heights of sublimity. The "Cypress Grove," published at the same time, is a prose composition on the folly of the fear of death, which has contributed so much to human sadness in all ages, and must have acted as a kind of antidote to the Calvinistic gloom which overshadowed the mind of the pious Scot in Drummond's time. It is distinguished by much sound philosophy as well as pure and lofty reflections, and is written in the most chaste style of old English. In addition to its moral and intellectual strength, it is characterised by a stoical dignity which is both elevating and consoling. After the publication of "Flowers of Sion" and the "Cypress Grove," the author does not appear to have written much more poetry of an important character. His entertainment, written for the Coronation of King Charles at Edinburgh in 1633, is a mixture of verse and speeches, and is the only work of any pretension he executed in his later years. The most that can be said in its favour is that it is highly entertaining as a record of the pomp and ceremony displayed in the city on that occasion, but it lacks dignity, and is marked by an obsequiousness which is out of harmony with the more democratic tastes of a later day. The probable reason Drummond relinquished poetry so long before his death was because he became engrossed in the politics which were induced by the troubled state of the country so quickly following the Coronation of Charles. In politics, Drummond showed a great deal of inconsistency, which has been excused by his partisans on the plea that he was a man of property with the usual instincts of self-preservation. At anyrate, he signed the National Covenant in 1638, although his sympathies were strongly in favour of the Royalist cause. The Presbyterian Church, it is true, had by this time become a great power in the country, and Drummond chafed against the dictatorial supremacy of its clergy in nearly all social and political affairs. From the time he became engrossed in politics the productions which came from his pen were written with a purpose, a feature which was absent in his earlier and better work. His later writings, however, were mainly confined to epigrams and tracts, and though they often contained a strong political flavour, they were always free from passion or bitterness, which was quite ex-

ceptional in those days of strife, and gives one an idea of the self-restraint and culture he had attained. "Irene" was his chief political essay, and was substantially a plea for peace and concord among those who held different views on religious and political questions. In addition to the prose writings referred to, he wrote the "History of the Lives and Reigns of the Five James's, Kings of Scotland," which was finished in the beginning of the year in which the author died, but was not published till 1645, the year following. In defence of this work it can scarcely be urged that it had not received the final touch of its author, for it was left in a complete condition, but little or no originality or independent research can be claimed for it. He gives a new theory about the death of Mar, it is true, but it cannot be authenticated, and the assumption is that Drummond was imposed upon by some careless or designing antiquary. Pinkerton goes as far as to say that if Drummond had used Elphinston's "'History of James II. and III.'" he must have enriched his pages with new facts, instead of transcribing as he does Boyce, Ferrerins, Lesley, and Buchanan.* A collected edition of Drummond's prose writings was published in London in 1755. His poetry was published in a collected form in the following year, and edited by the nephew of John Milton. It is stated that the preface was inspired, if not actually written, by Milton himself. Be this as it may, the writer of the preface speaks of Drummond in highly complimentary terms, esteeming him equal to Tasso, which was a high estimate in those days when the fame and influence of Tasso as the first Italian poet of his day had spread throughout Europe. The writer further claimed for Drummond that he was the most polite and verdant genius that ever the Scottish nation produced.

In passing from an author of the reputation of Drummond, the name of Arthur Johnston has small claim to be included among the Scottish poets of the seventeenth century, except on the score of nationality, and for the patriotic sentiment he kept aglow in all his wanderings. Johnston did not write much either in English or in the Scottish vernacular, and, therefore, more properly ranks as one of the few Latin poets of modern times who could write verse in that language with ease and con-

* Pinkerton's "History of Scotland," vol. i., note p. 295.

sumate skill. He was born at Caskieben, in Aberdeenshire, in 1587, and received his early education at the School of Kintore, after which he went to the Mareschall College, Aberdeen, where he remained but a short time. From this College he went to the University of Padua, where he assiduously continued his studies, gaining his degree of M.A. in 1610, and was also laureated poet at Paris in the same year. Before finally settling he travelled over a great portion of Europe, visiting many of the most noted seats of learning, on either sides of the Alps, from Rome to Sedan. After his wanderjahre, as the Germans would call it, or his wandering experience, as we should call it, he returned to France, where he remained for twenty years devoting himself to the practice of medicine and the writing of Latin verse. During his residence in France he was twice married and had a family of thirteen children. Returning to Scotland in 1632, his medical reputation secured him the appointment of Physician to King Charles. In the course of the year in which he returned to Scotland, he published at Aberdeen his "Parerga" and "Epigrammata," both of which were received with favour by the more learned of his countrymen who saw in many portions of the works the style and spirit of the best Roman classics revived. Even though the works possessed no other qualities, these were sufficient in themselves to secure the approbation of the numerous Latinists to be found in Scotland at the time and establish the reputation of an author whose linguistic efficiency was beyond question. The "Parerga" contains a severe criticism of an attempt made by a certain Dr. Eglesham to depreciate the merit of "Buchanan's Translation of the Psalms" which provoked a keen controversy. Dr. Eglesham, with characteristic self-confidence, had gone so far as to publish specimens of how the Psalms might be translated by a genius qualified for such a task which he denied could be claimed for Buchanan. Johnston, by way of measuring swords with his professional brother, ventured also to publish a new translation of the Psalms of David, which he dedicated to Bishop Laud, and the translation was printed in London in 1637. The appearance of this translation gave a new turn to the controversy—viz., as to the relative merits of Buchanan and Johnston's translations, and was commenced by Lauder who had acquired a certain notoriety by attempting

to rob the author of "Paradise Lost" of his laurels. Lauder was enthusiastically supported by an Englishman who did his best to uphold the reputation of Johnston, even to printing three editions of his translation of the Psalms at his own expense. Hence a series of scathing criticisms from the pen of Thomas Ruddiman and others were published which drove Benson for ever from the thorny paths of controversy, and from sheer mortification and chagrin he is said to have gone down to the grave the avowed antagonist of literature and books. Johnston did not live to take part in the controversy his translation of the Psalms provoked, having died suddenly on a visit to Oxford in 1641, in the fifty-fourth year of his age. In addition to the works referred to he translated the "Song of Solomon" into Latin Elegiac verse which he dedicated to King Charles, and published a collection of verses written in appreciation of some of his distinguished contemporaries which he called "Musæ Anticæ." He also edited the "Deliciæ Poetarum Scotticorum," to which he himself was a large and important contributor. With reference to this publication it must be admitted that it is distinguished by scholarship, taste, and other poetical qualities of a high order. By way of additional confirmation of this view the verdict of Dr. Samuel Johnson respecting it is worth reproducing, as he was generally averse to anything connected with the nationality of his famous biographer. "The Deliciæ Poetarum Scotticorum," he said, "would do credit to any country."

In James Graham, Marquis of Montrose, we have a different type of man from either Drummond or Johnston, as well as a different type of poet, if poet he can be called. At any rate, he is not to be compared to Drummond as a poet, or Johnston as a scholar and man of science, but he

The Marquis
of Montrose,
1612-1650.

was the representative of a celebrated family who had played an important part in most of the great periods of Scottish history. James Graham, fifth Earl and Marquis of Montrose, was born in 1612, at Old Montrose; he lost his mother when he was six years of age, his father when he was fourteen, and his brother-in-law, Archibald, Lord Napier, became his guardian. He went to the University of St. Andrews in 1627, the year his father died, where he completed his education. Although it does not appear that he was a devoted student, he

showed more than the ordinary ability, and manifested a genuine appreciation of literature which was not extinguished by the stormy career he afterwards experienced. In his University days he was distinguished for generosity, and his proficiency in games and field-sports gained him the admiration of his fellow-students. Correctly speaking, he ranks more as a conqueror, a man of action, a statesman, and, above all, a leader of men, rather than a poet or man of letters; and yet the small amount of poetry associated with his name has qualities distinctly its own which have preserved it while more important work has been forgotten. It may be claimed for his verses that they are heroic in their conception, full of force and fire, brushing aside every obstacle which may lie in the course of the main idea. In every line the spirit of the proud warrior is evident, while frequently suffering disappointment and reverses remaining resolute, brave, and hopeful to the last. Indeed, it is probably due more to the martial spirit than any real literary gift that the all-too-few writings of Montrose have not been forgotten long ago; but the glamour of romance is here, and romance has been so closely identified with the history and traditions of Scotland that, despite their phlegmatic disposition, the romantic element has always appealed to the hearts of Scotsmen. In addition to saving his poetical reputation, had it not been for this characteristic, Montrose could not have changed his political opinions with such intrepidity without incurring the strongest resentment, especially at a period distinguished for party strife and sectarian bitterness. Once one of the leaders of the Covenanters, he became one of the most ardent supporters of the policy of King Charles, and yet no writer has spoken of Montrose with bitterness or accused him of being a traitor. His vacillating policy, it is true, subsequently cost him his life; but the fortitude he displayed is strong proof that his changing opinions were the result of strong convictions. He listened to the sentence that he was to be hanged, drawn, and quartered, and his dis severed head fixed on the Tolbooth of Edinburgh, with dignity and undaunted courage. As to the distribution of his limbs, he said, he wished he had flesh enough to send to each city in Europe in memory of the cause in which he died; and he made the idea the subject for verse, which he wrote with the point of a diamond on the window of the prison. The lines were as follows:—

“ Let them bestow on every airth a limb,
 Then open all my veins that I may swim
 To Thee, my Maker, in that crimson lake ;
 Then place my parboiled head upon a stake,
 Scatter my ashes, strew them in the air.
 Lord, since Thou knowest where all these atoms are,
 I'm hopeful Thou'lt recover once my dust,
 And confident Thou'lt raise me with the just.”

A further illustration of his force and firmness of character may be gleaned from another incident which is recorded, and which is to the effect that when an eminent Covenanter named Johnstone intruded himself upon the brave Cavalier after he was condemned, he found him in the act of combing his long hair. Johnstone insinuated it were an idle employment at so solemn a time. To which Montrose replied—“ I will arrange my head as I please to-day while it is my own, to-morrow it will be yours, and you may deal with it as you list.” The longest poem Montrose wrote, and the one which contains his best stanzas, is “ The Love Verses,” printed in two parts and included in “ Johnson’s Musical Museum ” to the tune of “ Chevy Chase.” The popular view is that these verses are allegorical, not the outcome of any love affair, but with a political signification : the speaker representing the King, and the mistress the State. The following verse is perhaps the best known, owing to the popularity of the concluding four lines, which have often been used by the lovesick swain as an apology for his advances :—

“ As Alexander, I will reign,
 And I will reign alone ;
 My thoughts did evermore disdain
 A rival on my throne.
 He either fears his fate too much,
 Or his deserts are small,
 Who dares not put it to the touch,
 To gain or lose it all.”

It was greatly feared, that, in the century under review, Scotland could not save her individuality from being submerged by her English sister, even in a literary sense, but it was a groundless fear, though it must be admitted that it was cast into shadow by the political and religious troubles which arose in the latter half of the century. Most of the poets, as we have already seen, wrote in the fashionable English of the Court, the

language having been greatly enriched by the Elizabethan dramatic poets. This being the case, it had the effect of inducing writers of both countries to use it as the favourite medium of expression. Indeed, it is not till nearly the close of the century that a definite revival of native sentiment in the poetical literature of Scotland is apparent, and, while we cannot claim that it is pitched in the key of high seriousness, its national characteristics are unquestionable. The revival of the old sentiment, with its familiar and homely vernacular, must be chiefly assigned to the Semples of Beltrees, who, for several generations, manifested in the family a poetical bias which has left its mark. As has been already indicated, a high degree of merit cannot be claimed for any of them, but there is much that is quaint and refreshing in their verse after the foreign element and Anglicised semi-classicalism with which the verses of their predecessors and contemporaries are frequently coloured.

Without reproducing the entire family history, however, it is the three Sempills who come within the scope of the seventeenth century who are specially entitled to

Sir James Sempill, notice, viz., James, Robert, and Francis.
1566-1626.

Sir James, 1566-1626, the first of the three, was born in 1566, and was the son and successor of John Sempill, who was nicknamed John the Dancer, which originated from a rude and ill-natured reference John Knox made to him on account of his popularity at the Court of Queen Mary, and of his having married Mary Levingstoun, one of the ladies of the Court. "John the Danser" was youngest son of Robert, third son of Lord Sempill of Castle Semple, in Renfrewshire, while Mary Levingstoun was a daughter of Alexander, first Lord Livingston, the preceptor of the Queen. Sir James Sempill received part of his education with James VI., and he and the young prince became close companions, which lasted beyond their school-days. Indeed, he afterwards became the amanuensis of King James, and was in that office when James wrote his celebrated treatise "Basilicon Doron," which probably passed through the hands of Sir James. Sempill had not only the poetic gift, but he showed much skill in the theological polemics so prevalent at the time. When his friend, Andrew Melville, became involved in a theological discussion with his joint-professor of divinity, Tilenus, at Sedan, Sir James ably

assisted him on the Calvinistic side against the Arminianism of Tilenus, and showed much skill in the art of reasoning as well as the possession of a keen satire. In addition to taking his part in the controversy against Tilenus, he wrote two other controversial essays entitled respectively "Cassandra Scoticana to Cassander Anglicanus," published in 1618, and "Sacrilege Sacredly Handled," 1619; these, together with the "Packman's Paternoster," are all the writings that can be legitimately claimed for Sir James Sempill, though he has been credited with others. The "Packman's Paternoster" is a poetical dialogue between a packman and a priest, in which the packman completely shatters the priest's theological arguments, and frequently places his antagonist in an anomalous position. As it is humorously inscribed on the title-page of the poem—

"This pious poem buy and read,
For of the Pope it knocks the head."

The main points in the discussion are the Pope's claims as the successor of St. Peter, the saying of prayers in Latin, and the undue prominence of the Virgin Mary. It is evident throughout that the poem is the production of a highly-educated writer with a keen logical perception, and it is not surprising to find that it was far more effective in combating the pretensions of the Roman Catholic Church among the masses of the people than the most learned and abstruse treatise that was published against the Roman Church at the time. It has just that flavour of humour and point that appeal to the people when more serious writings would fail. Sir James

Robert Sempill,
1595-1663.

Sempill's son, Robert, was his father's successor, and, in addition to inheriting his father's estates, he inherited his literary instincts, which enabled him to enlarge his father's poem, the "Packman's Paternoster." He was born in 1595, and was educated at the College of Glasgow, but little or nothing is known of his college career except that he matriculated in March, 1613. His fame rests not so much on what he has actually achieved in literature, but presumably on what he was capable of had circumstances been more favourable for the cultivation of the poetic spirit. During his youth and prime the great Civil War kept the country in a state of anxiety and unrest, which is always unfavourable to the growth of the literary spirit. Moreover, he fought on the side of Charles I.,

and took an active part in the promotion of the Restoration. and, though he had assisted others to regain lost possessions, his own Irish estates were never restored to him. Besides his additions to his father's poem, the "Packman's Paternoster," he wrote the famous "Elegy on Habbie Simson," the "Piper of Kilbarchan," and the "Epistle of Sanny Briggs." His authorship of the two latter has been disputed, but on no very reliable evidence, and the charge appears to have originated with some captious critic who could find no other way to notoriety. Indeed, it is no exaggeration to say that the poetic vigour of Robert Sempill, the mastery and freedom of his metre, which has been adopted by Burns in "Tam Samson's Elegy" and other pieces, are all in favour of the supposition that he wrote many other verses which have long since perished. Francis Sempill, the last of the poetical trio, also succeeded his father, but the exact date of his birth is not definitely known. It is known, however, that he was married in 1655 to Jean Campbell, a full cousin of his own. It may be assumed that he was a man of a happy disposition and a ready wit in which he frequently indulged at the expense of propriety and refinement, neither does he seem to have been one who was easily depressed by reverses, for, though his family had suffered considerably by their loyalty, Francis continued his devotion to the house of Stuart. Gifted with versatile talents, he turned his attention to a variety of subjects, sometimes satirising the Whigs, at others composing complimentary verses on the Duke of York and Albany. Though no stranger to misfortune, he never became a pessimist; he became exceedingly poor, but spoke jestingly of his want of means. The "Banishment of Poverty" is his longest poem and probably his best; it was composed on the Duke of Albany, afterwards James VII., and is written in a complimentary strain. From the poem we also learn that he became security for some one and had to smart for it. In speaking of poverty, he says:—

"For there he grippéd me full fast,
When first I fell in cautionrie."

In 1677 Francis Sempill sold the Beltrees property, which was supposed to have been occasioned by the "cautionrie" which is alluded to in the above quotation. The poem entitled "The Blythsome Wedding" is generally ascribed to Francis Sempill,

and is full of humour and spirit, but it is not free from coarseness, though it is instructive as an echo of those days when "a thread of blue" was not considered a serious defect in poem or ballad. The poem, "She Raise and Loot Me In," has long been a popular song in Scotland, and appeared in Thomson's "Orpheus Caledonius" in 1733. Who is not familiar with "Maggie Lauder," which is also associated with his name, and has long been a special favourite among the people of the rural districts of Scotland, particularly on "kirk nights" after the corn stooks are safely gathered in, and at country weddings when the "yill" is growing better? A "Discourse between Law and Conscience" has also been ascribed to Francis Sempill, but the weight of evidence is against the assumption. The authorship of a "Carrol for Christmas," to the popular tune of "Craigie Forbes's Lilt," is much better authenticated, and "Old Longsyne" is undoubtedly by Francis, two different copies of which are included in "Watson's Collection," and, though there is a difference in the wording, there is much similarity in the sentiment. There can be no doubt that they are copied by the same hand, but apparently after a considerable interval. In both cases the sentiment is conveyed in very unequal language, and, though frequently manifesting much grace and feeling, it is far behind the exquisite rendering of Burns.

Scottish literature in this century, then, may fittingly conclude with the Sempills above referred to, and, poor though the century be, some knowledge of its chief writers is necessary to account for the improved literary tone in the more prolific century which succeeded it.

WM. MILWRAITH.

ROBERT BURNS AND THE SCOTCH EXCISE BOARD.

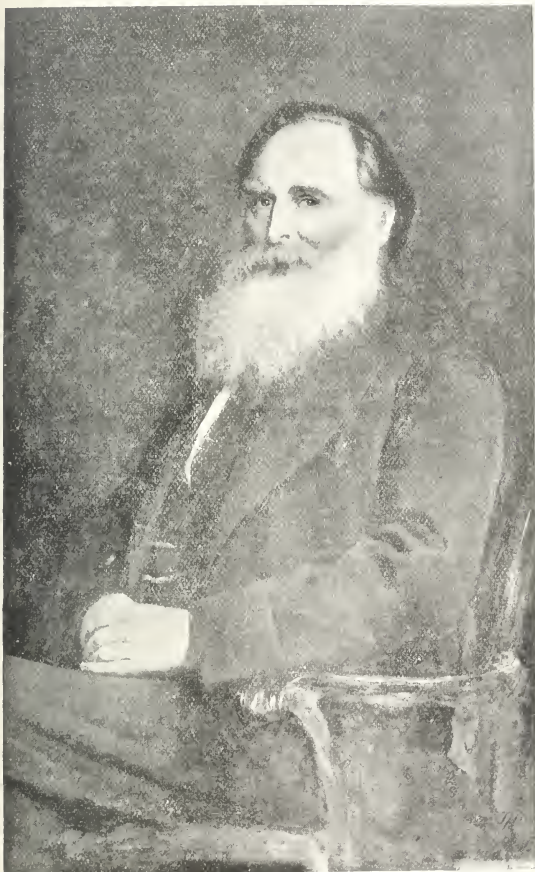
MR. JAMES MACFADZEAN.

THE forebears of Mr. James Macfadzean were millers and farmers in South Ayrshire, and he himself was born in 1818 at Drumbeg, in Kirkoswald Parish. For a time he went to the same school as Douglas Graham's grandchildren, and when fourteen years old he witnessed a dramatic representation of "Tam o' Shanter" in Ballyhilly Barn—Robert Graham of Clachanton, the hero's son, being there present. At nineteen years of age, he went to Ayr for his Excise instructions, as Joseph Train had done before him in 1808.

His career in the Revenue service was long and honourable. At one time he was supervisor of Kilmarnock district, and his last appointment was one of the highest attainable in the service—the collectorship of Glasgow—a post formerly occupied by Burns's loyal friend, Collector Findlater. When he retired, he was presented with his portrait, limned by Joseph Henderson, R.S.A. The last few years were spent in the town of Ayr, and he was buried among his forefathers in the churchyard of Kirkoswald. Mr. Macfadzean died on 2nd April, 1902.

His leisure hours were given up to literary pursuits, especially geology, and some years ago he published a work on the "Parallel Roads of Glenroy," in which a new and ingenious theory to account for their formation was advocated.

Scotsmen, however, owe him a peculiar debt of gratitude for rescuing from oblivion the books of the Scottish Excise Board in which the name of Robert Burns appears. In 1857 the Excise Office was being removed from the old to the new wing of Somerset House; and, as there was no room to stow away



Mr. James Macfadzean.

the enormous accumulations of old stores, it was decided to destroy everything of no permanent value. Mr. Macfadzean was appointed to superintend this process, and for weeks he watched the porters at work, till he was rewarded by the discovery of the old Edinburgh records. He thoroughly searched the "Register of Censures" without finding the poet's name, and he took copies of every page in the other books where it occurred. These records were :—

1st. A Scheme of Dumfries District, with the poet's name in three places.

2nd. A List of Persons for Promotion to the Supervisorship.

3rd. Do. do. do. later.

4th. A Page from the Character Book of 1789.

5th. Do. do. 1792.

We have pleasure in quoting from *The Revenue Review* for May, 1902, the following recollections by one who knew him in the fifties, and who, after a career not less distinguished than that of the friend to whom he pays so striking a tribute, deservedly enjoys

. . . "that which should accompany old age,
As honour, love, obedience, troops of friends."

"The service fifty years ago owed much to Mr. Macfadzean for the high standard of character which he maintained, and perhaps still more for the sympathy and kindness which he displayed to all who served under him, qualities which did much to make the official machine of that time run smoothly. A man of strong religious views with an eminently practical mind, the writer of this sketch used to think that he was seen at his best when conducting some important official inquiry, which he invested with much of the solemnity of a judicial proceeding, never, however, forgetting that "to err is human," when the character of some erring officer was involved. Yet that he could hit out on occasion was well known to those who were made acquainted with the very strongly worded remonstrance which he placed before the Board in the sixties on the appointment, over his head, of a junior to a collection (Ayr) which he very much desired, of which remonstrance, he used in after years jestingly to say there had been no reply simply because none could be given. But perhaps Mr. Macfadzean's chief claim to the gratitude of his colleagues lay in his efforts to bring about the repeal of an Order of the Board, issued in the fifties, forbidding any person in the Service to marry until he should attain the rank of a fixed officer, on pain of being called on to resign, and this penalty was enforced. Mr. Macfadzean denounced this regulation with all his might, and with all the warmth of which his nature was capable, stigmatising it as an immoral and iniquitous

one; and, in consequence of his denunciation and the generous support of one who subsequently filled the highest office under the Board, who happily still survives, the obnoxious regulation was ultimately withdrawn."

"Turning to the lighter side of Mr. Macfadzean's character, it was of him that Mr. Sharp, a former collector at Glasgow—a giant of the past—used to say there was not a hair of his head that was turned the wrong way. Amongst his best known characteristics may be mentioned his ardent Free Churchism—the church he used to like to call it; his mathematical skill and delight in laying out the necessary preparation for "casting couches" in cones, a method then in use for ascertaining whether grain being made into malt had been unduly compressed in the couch frame, which regulation, however—such is the irony of fate—came to grief under his own ægis in a case which he himself carried to the Court of Session at Edinburgh in 1857. His love of fun; his vigorous but good-natured Toryism, the Toryism of fifty years ago; his abhorrence of smoking (the writer is still speaking of nearly fifty years ago); his almost feminine sensitiveness at that date on the subject of his age. Possessors of "Loftus' Almanack" for 1857 will remember that in that year, for the first and last time, the age and years of service of every supervisor were inserted. His copy reached him while on inspection in Scotland, and drew from him an indignant protest against the innovation, with an assurance that had his own age been published he would have sought some sort of satisfaction from the unfortunate publisher."

"But such men, to adopt a well-known simile applied to a still greater man—an illustrious statesman now no longer amongst us, are like great mountains whose loftiness and grandeur can only be fully realised when viewed from a distance. And when the history of the Excise service during the last fifty years comes to be written there are few names that will obtain more honourable mention for honesty, force of character, and goodness of heart than that of James Macfadzean."

[Through the kindness of Mr. R. W. Macfadzean, of the Inland Revenue, Ayr (son of the subject of our sketch), we are enabled to print these documents in the *Chronicle*, prefaced by a summary of their contents which he communicated to *The Civilian* of 26th November, 1892. The original copies, in Mr. Macfadzean's autograph, are to be deposited, for preservation, in the Burns Museum, Kilmarnock.—ED.]

ROBERT BURNS AND THE EXCISE.

TO THE EDITOR OF "THE CIVILIAN."

SIR,—From statements which have lately appeared in your columns it is to be inferred that considerable ignorance still exists with regard to the relations of Robert Burns to the Scotch Excise Board.

The facts of the Excise career are simple enough. In December, 1787, he wrote to the Earl of Glencairn, "I wish to get into the Excise." Early in 1788 "kind old Sandy Wood," the surgeon who treated his crushed limb, interested himself with Graham of Fintray to get him the appointment, with the result that his name was at once put on the list. In April he was the bearer of the Board's order for his instruction for six weeks in his future duties to Mr. James Findlay, Officer, Tarbolton. (This document is quaint reading to Revenue Officers nowadays.) In the end of May, 1788, Burns, having finished his instructions, went to Ellisland with his commission in his pocket. He did not, however, get employment till the following year, and was promoted to a division on 28th July, 1790. All available evidence proves that Burns earnestly desired the appointment. His farming had failed, his cultivation of the Muses had not met with the reward it merited, and the Excise appointment probably saved him and his from great privation.

Every proof exists that he became an energetic and faithful officer, and that he bore his commission with fidelity to the last. Only one passing cloud darkened his official escutcheon, and far too much was made of it by his biographers Lockhart and Cunningham.

Before the French Revolutionary movement degenerated into the Reign of Terror, it awakened the sympathies of all earnest Liberals in this country, and few people will now affirm that his participation in this feeling did not do the Poet credit.

In the spring of 1792 he committed the indiscretion of sending four rusty old carronades, which he had captured with the smuggling brig in the Solway, to the French Government. This practical joke had serious consequences. They were stopped at Dover, and an inquiry was ordered to be made into "Mr. Burns's" political opinions. The result was a verbal caution. His loyalty was never really doubted, and until the date of his fatal illness he was a zealous volunteer in the Dumfries Corps.

Sufficient publicity has, perhaps, not been given to the fact that about thirty-five years ago great additional light was thrown upon Burns's official career. Mr. James Macfadyzean, now superannuated Collector of Glasgow, was at that time engaged at Somerset House in the removal of old stores to the new wing, when he discovered among the books of the Scotch Board several in which the name of the poet Robert Burns appeared. There were five pages in different books which contained his name, and these were—First, a scheme of the Dumfries District, in which the poet's name occurs in three separate stations; second, a list of persons recommended for promotion to the rank of Supervisor, with dates of appoint-

ment, &c., containing the poet's name ; third, a similar list of later date, where there appears opposite the poet's name the impressive entry—"Dead." (It is interesting to notice here that the next man on the list—James Lindsay—was appointed Supervisor of Dunblane District on the 10th August, 1797, proving that if the poet had lived in all probability he would have received this appointment.) Burns's name remained on this list till his death, and he was aware of the fact. In 1765 he wrote to Patrick Heron:—"I am on the Supervisors' list, and as we come on there by precedency, in two or three years I shall be at the head of the list and appointed, of course." Fourth, a page, Letter B, from an alphabetical register in which the official characters of the officers were recorded at the head office. The poet's character is here given, "Never tried—a poet," with the subsequent interlineation—"turns out well." Fifth, a page, Letter B, from a similar register compiled three years later. Burns's character given here is, "The poet—does pretty well." From an inspection of the characters given on the register, it is evident that they were drawn out with great candour, and that of Burns, it is pleasing to observe, is above the average.

Probably the most important book found was a "Register of Censures" embracing the whole period of the poet's service. It appeared to be a faithful record of everything of this kind issued by the Board, from cautions for trifling irregularities to dismissals. This volume was carefully searched by Mr. Macfadzean, and, as all lovers of Burns will be glad to know, the poet's name was conspicuous by its absence.

From inquiries recently instituted in Somerset House by Sir Robert Micks, it has transpired that these interesting registers are no longer in existence. It was always understood that they were carefully preserved at the Head Office, and it is deeply to be regretted that there was no one there sufficiently alive to their importance to save them from destruction.

The writer may add that when a boy he carefully copied the extracts referred to from the original books, and that such copies are now in his possession.—Yours, &c.,

R. W. MACFADZEAN.

GREENOCK, *16th November. 1892.*

CONTENTS

OF MR. MACFADZEAN'S MS.

No. of Document.	Description.	Observations.
1	Scheme of Dumfries District, Collection,	Shewing that Burns was stationed :— 1st. In Dumfries 1st Itinerary till 28th July, 1790. 2nd. In Dumfries 3rd Division till 26th April, 1792. 3rd. In Dumfries 1st Division till his death, 21st July, 1796.
2	List of Officers to be Promoted,	James Lindsay, the next name to Burns's on these lists, was appointed Supervisor of Dunblane on 10th August, 1797. Had our Poet lived, he would have taken this post, and would have been a Supervisor after eight years' service, whereas the average service of officers so promoted during the previous decade had been more than sixteen years.
3	Do., later,	
4	A Page out of the Character Book of 1789,	Robert Burns turns out well. A poet.
5	A Page out of the Character Book of 1792,	Robert Burns, the poet, does pretty well.
6	Extracts from the Register of Censures, &c.,	Robert Burns, "abest."

The following five documents are copies of the pages in the Books of the Scotch Excise Board (1789 to 1797) in which the name of the Poet, Robert Burns, appears.

The books were discovered in Somerset House, London, by my father, Mr. James Macfadzean, in 1857, and these pages were copied by me in the same year.

R. W. MACFADZEAN.

NOTE.—My father carefully searched the Register of Censures, but the name of Robert Burns did not occur in it. The sixth document contains various extracts which he made from the books.

DUMFRIES COLLECTION, JOHN MITCHELL, 1791.

Districts and Supervisors.	Officers' Names.	Divisions.	Foot Walk.	Days Ride.	Date of Remove.	Succeeded by
Dumfries.	Geo. Gray.	Dumfries, 1 Dn.	Walk,	...	26 Apl., '92,	Robt. Burns.
7 Mar., '91, dead.	John M'Quaker.	Do., 2 Dn.	Do.,	...		
John Rankine.	Robt. Burns, the Poet.	Do., 1st Itiny.	...	14 Rides,	28 July, '90,	Archd. Thomson.
Chrisn. Latimer.	Robt. Erskine.	Do., 2nd Itiny.	...	9 Rides,	6 May, '90,	John Lewars.
7 Mar, 1791.	Wm. Corbet, jun.	Do., 3rd Itiny.	...	14 Rides,	21 Nov., '91,	
Alex. Findlater.	Wm. Johnstone.	3rd do., Tobacco.	Walk,	...	28 July, 1790,	Robt. Burns.
14th Apl., 1791.	Wm. Penn.	Bridgend.	Walk,	...		
Incidents.	Wm. Craig.	Annan.	...	2 Rides,	26 Apl., '92,	Peter Warwick.
	James Dryden.	Woodhouse.	...	2 Rides,	27 Jan., 1791,	Robt Nevison.
Dead.	Wm. Renton.	Lochmaben.	...	14 Rides,	22 June, 1790,	John M'Culloch.
	Andw. Mulligan.	Lockerby.	...	10 Rides,	12 May, '90,	Thos. M'Adam.
	James Graham.	Sanquhar.	...	2 Rides.		

PERSONS PUT ON THE LIST FOR THE EXAMINERS' OFFICE.

Date of Treasury Letters, &c.	Persons Recommended.	When Appointed.	Where Settled.
1786.		Examiners.	Supervisors.
May 2nd, pmint.	Rob. Laurie, .	18 Feby., 1790,	14 March, 1790.
Oct. 10th, Do.	Alexr. Findlater, .	1 June 1790,	Portsburgh.
Do. 15th, Do.	Jno. M'Farlane, .	1 June, 1790,	Dumfries.
1787.			Wigton.
Jan'y. 3, Do.	Wm. Hay, .	11 Jan'y., 1791,	Oldmeldrum.
Jan'y. 3, Do.	Rudn. Lawrence, .	26 Jan'y., 1791,	Dunse.
Oct. 10th, Do.	Alexr. Bowes, .	7 March, 1791,	Dunfermline, 5 Jan'y., '93.
Do. 31, pmint.	Geo. M'Kay, .	14 Mar., 1791,	Forfar, 6 Apl., '93.
Do. 31, Do.	Peter Campbell, .	14 April, 1791,	Dunse, 5 Jan'y., '93.
1788.			Forfar, 6 Apl., '93.
Feby. 6, pmint.	Iver Campbell, .	2 June, 1791,	Dumbarton, 6 Apl., '93.
Mar. 12, Treasy.	John Cumming, .	1 Feby., 1792,	3 June, 1793.
Do. 31, mt.	Alex. Merchant, .	5 July, 1792,	3 June, 1793.
June 2d, pmint.	Geo. Hosack, .	Dead, June, '90.	
Do. Do.	Saml. Wilson, .	6 April, 1793,	18 June, '93, Dead.
Do. Do.	Alexr. Dickson, .	5 Jan'y., 1793,	Lanark, 29 Nov., '93.
Do. Do.	Chas. Gordon, .	6 Apl., 1793,	Leith 2d, 27 Jan., '94.
Do. Do.	Gray Campbell, .	15 May, 1793,	Caithness, 2 Jan., '94.
Do. Do.	Adam White, .	3 June, 1793,	13 June, 1793.
Do. Do.	Henry Hanah, .	3 June, 1793,	Leith Brewery.

Date of Treasury Letters, &c.	Persons Recommended.	When Appointed.	Where Settled.
<p>June 8th, pmint. Augt. 11th, Do. Sept. 30th, Do. Nov. 13, pmint. Do. 18, Treasy.</p>	<p>Jas. M'Farlane, . Jas. Tweedie, . Robt. Carrick, . Angus M'Donald, Jas. Hunter, .</p>	<p>Examiners. 3 June, 1793. 3 June, 1793, 17 June, 1793. 19 June, 1793. Struck off, 26 Nov., 1792.</p>	<p>Supervisors, Edin. Brewery.</p>
<p>1789. Jan. 2, Try. Apl. 17, Try. Sept. 21, Try. Do. 29. Nov. 25, pmint. Dec. 12th, Do. 10 Jan., 1790. 14 June, pmint. 25 July, Do. 17 Nov., Do., 1790. Xby. 14th, mint., 1790. Jan. 27, mint., 1791. Feb. 1st. Do. 7th, 1791.</p>	<p>John Scott, . James White, . Jno. Fotheringham, Hugh Hunter, . Gavin Train, . Robt. Barclay, . Wm. Comrie, . James Fletcher, Jas. Mitchell, . Thos. Stewart, Alexr. Gilles, . John Maitland, . James Lindsay, . Danl. M'Lean, .</p>	<p>Struck off, 4th Feby., 1793. 10 Decr., 1793. 23 Jan., 1794. 10 Feby., 1794. 11 Oct., 1794.</p>	

PERSONS PUT ON THE LIST FOR THE EXAMINERS' OFFICE.—*Continued.*

Date of Treasury Letters, &c.	Persons Recommended.	When Appointed.	Where Settled.
June 16, 1791.	John Thomson, . .	Examiners. 3 June, 1793, Struck off, May 9th, 1792,	Supervisors, Cannongate Brewy. Dischd.
Feby. 7th, 1791.	Robt. Nielson, . .		
Feby. 13, 1792.	Thomas Millar, . .		
Apl. 2, 1792.	James Craig, . .		
Feby. 1st, 1791.	Duncan Forbes, . .		
Jan. 27, 1791.	Robt. Burns, . .	Struck off, May 9th, 1792,	Dischd.
Feby. 11, 1791.	Danl. M'Kenzie, . .		
Mar. 1, 1791.	James Noble, . .	Examiners. 3 June, 1793, Struck off, May 9th, 1792,	Supervisors, Cannongate Brewy. Dischd.
Sept. 13, 1791.	John Grant, . .		
Dec. 17, 1792.	Andw. Binney, . .		
Dec. 17, 1792.	Robt. Bleaky, . .		
Jany. 7, 1793.	Danl. Millar, . .		
Xby. 8, 1792.	James Peat, . .		
Xby. 8, 1792.	Alex. Campbell, Aberdeen,		
Feb. 11th, '93.	Hugh Nairn, . .		
Do. 25th, '93.	Peter Stalker, . .		
June 26th, '93.	John Reid, Leith, . .		
Do. 28th, '93.	John Reid, Aberdeen, . .		
July 16th, '93.	Robt. M'Cracken, . .		
Feby. 10th, '94.	Thomas Ross, . .		

The Figures after the Names are the number of years which the respective officers had been in the service at the date of their appointment to the Examiners' Office, which is the probationary state for Supervisor.

Date.	Names.	Date of the Board's Order or Treasury.	When appointed to the Office.	Time When and Where Settled.
1786.				
May 2nd.	Robt. Laurie, 11, .	Board,	18 Feby., 1790,	14th Mar., 1719, Portsburgh.
Oct. 10th.	Alexr. Findlater, 12, .	do.,	1st June, do.,	Dumfries.
Do. 15th.	John M'Farlane, 15, .	do.,	1st June, do.,	Wigton.
1787.				
Jany. 3rd.	Wm. Hay, 26, .	do.,	11th Jany., 1791,	Oldmeldrum.
Jany. 3d.	Rudn. Lawrence, 10,	do.,	26th Jany., do.,	Dunse.
Oct. 10th.	Alexr. Bowes, 32, .	do.,	7 Mar., do.,	5 Jany., 1793, Dunfermline.
Do. 31.	Geo. M'Kay, 9, .	do.,	14 Mar., do.,	5 Jany., 1793, Dunse.
Do. 31.	Peter Campbell, 16, .	do.,	14 Apl., do.,	6 Apl., 1793, Forfar.
1788.				
Feby. 6.	Iver Campbell, 15, .	do.,	2 June, do.,	6 Apl., 1793, Dumbarton.
Mar. 12th.	John Cumming, 34, .	Treasury,	1 Feby., 1792,	3 June, 1793, Dunblane.
Do. 31st.	Alexr. Merchant, 21,	Board,	5 July, do.,	3 June, 1793, Wigton.
June 2nd.	George Hosack, .	do.,	June, 1790,	Dead.
Do. 2d.	Campb. Wilson, 14, .	do.,	6 Apl., 1793,	18 June, 1793, Died.
Do. 2.	Alexr. Dickson, 18, .	do.,	5 Jany., 1793,	27 Novr., 1793, Lanark.
Do. 2.	Chars. Gordon, 14, .	do.,	6 Apl., 1793,	27 Jany., 1794, Leith 2nd.
Do. 2.	Gray Campbell, 14, .	do.,	15 May, do.,	2 Jany., 1794, Caithness.
Do. 2.	Adam White, 16, .	do.,	3 June, do.,	13 June, 1793, Argyle N.
Do. 2.	Henry Hannah, 9, .	do.,	3 June, do.,	Leith Brewery.
June 8.	Jas. M'Farlane, 14, .	do.,	3 June, do.,	4 Feby., 1795, Haddington.

PERSONS PUT ON THE LIST FOR THE EXAMINERS' OFFICE. — *Continued.*

Date.	Names.	Date of the Board's Order or Treasury.	When appointed to the Office.	Time When and Where Settled.
Augt. 11th.	Jas. Tweedie, 11,	Board,	3 June, 1793,	Edinh. Brewery.
Sept. 30th.	Robt. Carrick, 8,	Mr. Dundas,	17 June, do.,	1 Oct., 1794. Oldmeldrum.
Nov. 13.	Angus McDonald, 13,	Board,	19 June, do.,	24 Nov., 1794, Lanark.
Do. 18.	Jas. Hunter, .	Treasury,	26 Nov., 1792,	Struck off.
1789.				
Jany. 2nd.	John Scott, .	do.,	4 Feby., 1793,	Struck off.
Apr. 17th.	James White 12.	do.,	16 Decr., 1793,	14 Apl., 1795, Donside.
Sept. 21st.	John Fotheringham, 13,	do.,	23 Jany., 1794,	3 Sept., 1795, Lithgow.
Do. 29th.	Hugh Hunter, 21,	Board,	10 Feby, 1794,	5 July, 1796, Dunblane.
Nov. 25.	Gavin Train, 20,	do.,	11 Oct., 1794,	25 Augt., 1796, Alloa.
Dec. 12th.	Robt. Barclay, 14,	do.,	22 Decr., 1794,	29 Sept., 1796, Hadln.
1790.				
Jany. 10th.	Wm. Comrie, 14,	Treasury,	16 Feby., 1795,	7 Decr., 1796, Cann'ate Brewery.
June 14th.	Jas. Fletcher, 15,	Board,	14 April, 1795,	5 Jany., 1797, Wigton.
July 25th.	Jas. Mitchell, 16,	do.,	3 Sept., 1795,	12 Jany., 1797, Alloa.
Nov. 17th.	Thos. Stewart, 14,	do.,	1 Augt., 1796,	13 Apl., 1797, Huntley.
Dec. 14th.	Alexr. Gilles, 12,	do.,	26 Sept., 1796,	26 May, 1797, Kilmarnock.
1791.				
Jany. 27th.	John Maitland, 10,	do.,	12 Oct., 1796,	1 June, 1797, Hamilton.
Do. 27th.	Robt. Burns, .	do.,	Dead.	
Feby. 1st.	Jas. Lindsay, 15,	do.,	12 Jany., 1797,	10 Augt., 1797, Dunblane.
Do. 1st.	Dun ⁿ . Forbes, 14,	do.,	20 Apl., 1797,	17 Augt., 1797, Wigton.
	Robt. Neilson, 16,	do.,	22 Decr., 1796,	1 June, 1797, Wigton.

Date.	Names.	Date of the Board's Order or from the Treasury.	When appointed to the Office.	Time When and Where Settled.
	Danl. M'Lean, 17, . James Noble, 12, . John Thomson, 23, . John Grant, 18, .	1791. 7 Feby., 1 Mar., 16 June, 13 Sept., 1792. 2 Apl., 8 Dec., 8 Dec., 17 do., 17 do., 1793. Jany. 17,	4 Jany., 1797, 26 May, 1797, 27 June, 1797, 15 June, 1797,	5 July, 1797, Falkirk. 27 Sept., 1797, Montrose. 11 Decr., 1797, Demitted. 22 March, 1798, Hamilton.
	James Craig, . James Peat, . Alexr. Campbell, . Andw. Binny, . Robt. Bleaky, .	2 Apl., 8 Dec., 8 Dec., 17 do., 17 do., 1793. Jany. 17,	5 July, 1797, 23 Augt., 1797, 29 Augt., 1797, 11 Oct., 1797, Demitted.	23 July, 1798, Air. 5 July, 1799, Paisley. 5 July, 1799, Old Abn. 5 Jany., 1800, Dunkeld.
	Danl. Millar, . Hugh Nairn, . Peter Stalker, . John Reid, Leith, . John Reid, Aberdeen, Robt. M'Cracken, . Thomas Ross, . Thomas Speirs, . Alex. Stenhouse, .	Jany. 17, Feby. 11th, do 26th, June 26, do. 28, July 16, Feby. 10, 1794, Nov. 25, Feby. 24,	18 Dec., 1797, 28 Mar., 1798, 6 Augt., 1798. 16 Augt., 1798. 15 July, 1799. 10 July, 1799. 27 Jany., 1800, 19 Feby., 1800.	18 July, 1798. appd. Tobacco warehouse keeper, Leith. 21 Jany., 1800, Glasgow 2nd. 28 Jany., 1800, Coll, Argyle N.

B

Official Characters.	Officers' Names.	Age.	Employed.	No. of Family.	Date of their Death.	Suspended or Discharged. See Pages.	Pages of the Collection employed in.
A good officer,	A. B.,*	58	30	3			26, 37, 121, Incidents.
Indifferent,	W. B.,	40	13	6			39.
A good officer,	A. B.,	32	4	1			24.
A blundering offr.,	J. B. F.,	34	6	4			31, 33, 38, 39.
A good offr.,	R. B.,	28	4	3			29.
Indifferent, drinks,	J. B.,	52	29	1			120, Incidents.
Makes a good offr., 1792,	A. B.,	36	7	3			42.
A good offr., & seizes,	A. B.,	29	4	2			39.
Makes a good offr.,	A. B.,						
A sober, weak man,	J. B.,	30	4	1		28 Novr., '91,	33, 45.
Pretty good,	R. B.,	29	4	1		Dischd., 126	34.
Can do, but drinks,	C. B.,	31	10	1			125, Charitie.
Could once do; drinks,	J. B.,	51	30	3	1 Janair., 1794,		120, Incidents.
A carefull offr.,	A. B.,	26	4 $\frac{1}{2}$	1			33, 24.
A drunken creature,	A. B.,					126	30, 132, Charitie.
A carefull offr.,	J. B.,	35	5	2			40, 38.
A sober, weak offr.,	J. B.,	39	10	3		Charitie, 126,	29, 26.
Makes a good offr.,	J. B.,						
Makes a good offr.,	J. B.,	26	3	1	22 May, '92,	1 dead,	26.
Never tried; a Poet;							
turns out well,	Robert Burns,	29	4	6			29.
Makes a good offr.,	W. B.,	28	3	5			31, 30.

* The full names are withheld for obvious reasons.

Characters.	Names.	Age.	Employed.	No. of Family.	Date of their Death.	Suspended or Discharged. See Pages.	Pages of the Collection employed in.
But indifferent; Popular, Pretty attentive, .	A. B., . W. B., .	53 42	27 20	2 1			
	J. B., Gen. Ex.,	63	42	3			
A good offr., .	A. B., Supr., .	51	30	3			
Was a good offr., .	W. B., Supr., .	74	45	3			
A pointed good offr., .	G. B., Gen. Supr.,	56	35	12	16 Feby., 1790.		
A slaving good offr., .	A. B., Supr., .	44	23	5			
But indifferent, .	N. B., .	45	24	4			
A capable offr., .	T. B., .	39	14	2			
But indifferent, .	T. B., .	50	20	8			
Can do; given to drink, But middling; drinks,	E. B., .	37	16	6			
	J. B., .	39	18	5			
A good offr., .	A. B., .	61	13	3			
But indifferent, .	W. B., .	43	16	0			
A good offr., .	A. B., Supr., .	35	7	1			
A blundering offr., .	J. B., .	37	9	7			
A good offr., .	R. B., .	31	7	3			
A good offr., .	A. B., .	39	10	6			
A good offr. & seizure maker, .	A. B., .	32	7	3			

B—Continued.

Characters.	Names.	Age.	Employed.	No. of Family.	Date of their Death.	Suspended or Discharged. See Pages.	Pages of the Collection employed in.
Makes a good offr., .	A. B., Expt., .	32	7	5			
A weak man, but sober,	J. B., . . .	33	7	1			
A carefull offr., . .	A. B., . . .	32	8	1			
A carefull good offr., .	J. B., . . .	38	9	2			
A good offr., . . .	J. B., . . .	37	9	4			
The Poet does pretty well, . . .	Robert Burns,	32	3	7			
A good offr., . . .	W. B., . . .	28	5	3			
A good offr., . . .	J. B., . . .	33	6	3			
A good offr., . . .	R. B., . . .	41	12				
A weak man, but sober,	A. B., . . .	28	5	1			
Sober and attentive, but weak. . .		30	6	4			
But indifferent, . . .	J. B., . . .						
Sober and attentive, .	G. B., . . .	32	3	1			
	G. B., . . .	29	6	1			

B—Continued.

Characters.	Names.	Age.	Employed.	No of Family.	Place.	Suspended or Discharged. See Pages.	Pages, the collections are, they are employed in,
Wore out, popular,	R. J.,	65	42	6			37 G. J., sup., Ayr, very active, but opineative of his own abilities.
A good offr., but suspected by his neighbours,	J. I.,	36	7	6			34 H. C., supr., a slaving old
Sensible, lame of a leg, & blind of an eye, . . . }	J. J.,	55	32	4			36 officer, low in his manner, & 24 often severe in his reports.
A good officer, were he in another county, . . . }	J. M.N.,	28	6	1			39 J. L., sup., an active pointed man, & makes seizures & reports detections.
A good officer, but has friends traders, . . . }	J. M.V.,	34	10	5			J. K., a decent modest man, does his business with discretion.
A good officer, but passive to his traders, . . . }	W. O.,	56	30	5			W. C., a rattling slaving good officer, & keeps his officers to their duty.
Suspicious character, . . . }	J. R.,	45	16	1			W. Y., a distinct good man, behaves as a gentleman & good officer.
A good officer, insolent, . . . }	R. S.,	36	17	1			W. S. makes a lazy supr., much given to his bottle.
Needs spurring, . . . }	D. S.,	53	29	6			C. L., Air Itiny, "a lame leg, was a good officer, but now tipples."
Middling, likes a glass, . . . }	J. T.,	26	4½	1			P. G., Strathbogie Div. "He has a farm, and attends it more than the Revenue."
A good offr. & a scholar, . . . }	A. T.,						A. T., slow, requires a spur.
A bad moral character, . . . }	J. G.,						
but indifferent, . . . }	G. O.,						
Active, & much for his own interest, . . . }							

STERNE ANNOTATED BY BURNS.

ANNOTATIONS BY BURNS ON A VOLUME OF STERNE'S WORKS, published
by Thomas Armitage, College Green, Dublin, 1779.

THIS volume is referred to in "M'Kie's Bibliography," p. 286. The copy examined was forwarded for our perusal by Mr. Wilson, banker, Sanquhar, who had it on loan from Mr. William Thomson, Gatelawbridge Quarries, Thornhill, who purchased it at the sale of the Rev. W. N. Dodds, Crichton Institution, Dumfries.

The MS. notes are not in Burns's handwriting, but in Mr. Dodds's own hand. On the inside of board of book, opposite preface, Mr. Dodds writes in pencil:—

"The annotations on the margin and the bottom of the page are by Burns.—(W. N. D.)"

Then follows a sentence which has been almost obliterated by rubbing with the finger, but which can still be made out:—

"P.S.—Found in another copy of this edition of Sterne."

The volume is therefore an imposition by some designing person who formerly had access to the book. The genuine volume was once in the hands of Mr. Craibe Angus, Glasgow, who showed it to us some years ago. We do not know in whose possession it may now be.

THE ANNOTATIONS.

On p. 145, where the text is—

"Love is the pivot on which all things move ;

Death is no more than stopping our last breath."—

"Nonsense" is written on the margin opposite.

On p. 146, opposite "Freethinkers are generally those who never think at all," "Quibble" is written.

On p. 147, as commentary on the text—"I never drink. I

cannot do it on equal terms with others. It costs them only one day, but me three—the first in sinning, the second in suffering, and the third in repenting.”—the following appears on margin :—

“I love drinking now and then. It defecates the standing pool of thought. A man perpetually in the paroxysms and fears of inebriety is like a half-drowned stupid wretch, condemned to labour unceasingly in water ; but a now-and-then tribute to Bacchus is like the cold bath—bracing and invigorating.—R. B.”

On p. 158, on margin, opposite—“Adad was the greatest of the Assyrian gods. Is this what we mean when we swear ‘adad’?”—the word “Poor” is written.

The word “Do,” for “ditto” occurs on same page, opposite “Lord Kames, in his ‘Elements of Criticism,’ hints that brutes might become rational if the use of speech was communicated to them.—Pray, are parrots or magpies rational? Women are, we know ; but would they be less so if they spoke less?”

On p. 161, Sterne, speaking of Sir Thomas More, says :—“A person ought to be ashamed to differ in opinion from so great a man in any action of his life.”—and on the margin is, “Good.”

On p. 164, the interjection “Ah!” is written opposite “St. James says, ‘Combat all joy when you fall into divers temptations.’”

On p. 165, opposite—“A lady of my acquaintance told me one day, in great joy, that she had got a parcel of the most delightful novels to read that she had ever met with before. They call them ‘Plutarch’s Lives,’ said she. I happened, unfortunately, to inform her ladyship that they were deemed to be authentic histories. Upon which her countenance fell, and she never read another line in them”—is written “Good.”

On p. 165 is written “Human nature,” opposite “A servant maid I had once—her name was not Dorothy—returned home crying one day, because a criminal, whom she had obtained leave to go see executed, happened to get a reprieve.”

On p. 166, opposite—“The *Lex Papia* forbade men to marry after sixty, and women after fifty. I think the law was wrong in the first article—because men may have children long after that age—or their wives may, at least, which answers as well for the community. But matrimony is generally thrown

away upon any woman after Wilkes's number¹⁶—is written
 “Oracle! follow nature.”

On p. 168. On the law prohibiting women, on pain of death, entering into the Olympic games :—“Yet a woman, named Heremic, did afterwards venture her life for the mere pleasure of wrestling and boxing there, and won the prize. She could not conceal her triumph, which, coming to the judge's ears, they ordered that thenceforward all athletics should be performed naked.” On the margin is written “Good.”

On p. 170. Passage :—“There is an original necessity in our nature ‘to determine ourselves.’ Providence has implanted this propensity in us to prevent suspension of action where reasons may be wanting or equipoised.” Remark on margin :—

“Whim enters deeply into the composition of human nature, particularly of genius.”

On p. 173, opposite the statement that Count de Bonarelli never wrote one line of poetry till he was about threescore years of age, when he composed a pastoral poem equal to Guarini's “Pastor Fido” and Tasso's “Aminta,” is written “Strange.”

On p. 175. “I asked a hermit once, in Italy, how he could venture to live alone, in a single cottage, on the top of a mountain, a mile from any habitation?—He replied that Providence was his very next-door neighbour.” On margin, “Admirable.”

On p. 178. After a reference to Queen Elizabeth :—

“I would forgive Judas Iscariot sooner than Queen Elizabeth. He was a mercenary blackguard; she, a devil imported from hell.”

On pp. 180-181. On the tale of Count Gleichen's two wives, one of whom was a Saracen who aided him to escape from captivity and who lived and died in sisterly affection with his first wife, the following is written :—

“Query. Is love like a suit of ribbons that one cannot share it among womankind without lessening the quantity that each should have?”

On p. 193, after—“A friend of mine once conceived a particular aversion to persons who had been born with red hair.”—is written,

“Golden locks are a sign of amorousness. The more love in a woman's composition, the more soul she has.”

EDITOR.

REMINISCENCES OF BURNS.

AUTOBIOGRAPHY OF C. D. GAIRDNER, AUCHANS.

Privately printed, August, 1902.

“THE KIRK’S ALARM”—A CLERICAL IGNORAMUS.

I HAVE alluded to Burns’s foresight and prophetic knowledge of character, and to his having described with too much truth the different clergymen in “The Kirk’s Alarm.” While I prefer concealing the name for the sake of others, I shall relate a conversation which occurred in my presence with one of the old clergymen of whom Burns in that poem speaks with much severity as respects his ignorance. I was dining at Bellisle with the late Mr. Hugh Hamilton about thirty-five years ago (1826 or so), when the latter complained of the delay occasioned by the non-appearance of the clergyman above referred to. He, having at last arrived, apologised to the company as follows:—“Mr. Hamilton, I’m truly sorry to have delayed your dinner, but having never seen a geography class before to-day I attended the examination of the Ayr Academy.” Mr. Hamilton—“Aye Mr. —, and what did you see at the geography class?” Mr. — “Oh, Mr. Hamilton, I was quite overpowered, and what would I have given to have got such education in my young days.” Mr. Hamilton—“But what struck you so much?” Mr. — “Oh, you see, I got it fully explained how my son John took three months to go out to Canada, while he came home in six weeks. They showed me a globe, and I saw that when he was going to Canada he was going up the world, while in coming home he was going down the world.” While such ignorance must seem to every one as almost beyond belief, I now give the anecdote as having occurred before me.

AYR CLERGY—BURNS, DR. M’GILL AND DR. DALRYMPLE.

In the end of the last and the beginning of the present century the Church of Scotland was divided into two great sections. The one represented the High Church or orthodox clergy, who were rigidly attached to the high doctrines of the Confession of Faith. The other consisted of the Moderate side of the Church, who, while disagreeing with the former on the subject of Patronage, differed also from them respecting the Confession of Faith in so far as they only considered it to be their duty to preach its doctrines to the extent which they thought in conformity with the Scriptures. The violence of the two parties attracted the notice of Burns, who,

in his poem of "The Twa Herds," satirizes the leaders with much severity. Dr. M'Gill and Dr. Dalrymple (my grand-uncle), both ministers of Ayr, were attached to the Moderate party. The former published a work entitled "A Practical Essay on the Death of Christ," which greatly excited the brethren on the High side of the Church. I have read the work and often referred to it as containing, in my estimation, a most Scriptural and consolatory view of the life and death of our Saviour. It was, however, at the period referred to, viewed as not sufficiently orthodox and as reconciling the doctrines of the Bible too much to the reason of Christians. It became the subject of a long and virulent persecution, in which Dr. M'Gill's resignation and piety were severely tested. Burns felt all this and entered into the spirit of the struggle with a jealousy towards the High Churchmen which at all times possessed his mind and to which he gave expression in his poem of "The Kirk's Alarm," wherein each and all of the Church combatants are handled with no small degree of severity, though it is allowed that Burns's character of many of the individual clergymen turned out wonderfully prophetic. It would, however, be out of place for me to enter too minutely into this controversy, and I only refer to it with the view of giving expression to my sentiments regarding my two early pastors, Drs. M'Gill and Dalrymple.

In the above poem Burns describes Dr. M'Gill thus :—

"Dr. Mac., Dr. Mac., ye maun stretch on a rack,
To strike evil doers wi' terror ;
To join faith and sense upon any pretence
Was heretic damnable error."

Of Dr. Dalrymple he thus writes :—

"D'rymple mild, D'rymple mild, though your heart's like a child,
And your life's like the new driven snaw,
Yet that winna save ye, Auld Satan maun hae ye
For preaching that three's ane and twa."

This last line refers to the Doctor's dubious belief in the doctrine of the Trinity. The descriptions of the two individuals as above given are strongly characteristic of both divines. I believe that they and many others of the clergy at that time, when signing the Confession of Faith, considered that it contained a "salve" which fully entitled them to view the Confession as a "help" to assist them in the interpretation of the Bible ; indeed, it is expressly so stated in the formula of the Church. I doubt, however, that the principle has now been reversed and that the Bible is viewed as a "help" in interpreting the Confession of Faith.

To return to the history of Dr. M'Gill, I may state that he was universally beloved by his people on account of his piety and dutiful attention to the parish and his affectionate interest in the young people connected with his church, for whom he set apart the first Wednesday of every month, when we met him in church, and I never shall forget his singleness of mind and the kind and simple manner in which he spoke and led us, in spite of ourselves, to listen to his addresses. With a wonderful simplicity of character which made him a friend to every one, his company was

attractive to persons of every grade of society, and his conversations and repartee were so racy and amusing as to cause universal mirth. He was at all times a most acceptable guest at Rozelle, then possessed by the Countess of Crawford, with whom he could use considerable liberty, even to the extent of remarking on her peculiarities. This will be understood by one or two anecdotes which I shall relate. At the above period it was the custom for every family to brew their own beer, and it was a subject of some pride to be able to excel in the art. The Countess took great credit for her beer, but it was generally surmised that she tried to make the malt go too far. On one occasion the Doctor was invited to Rozelle after the new "broust," when, on his calling for beer, Lady Crawford addressed him thus—"Now, Doctor, give me your opinion on my beer, which I am sure should be good, as I brought the malt all the way from Dunbar." To this the Doctor very quaintly replied—"Well, my lady, it should be good, but it might probably have been better if you had had to bring the water from Dunbar too." On another occasion at the same table, the Doctor had called for beer, which, on being drawn, happened to be a bad bottle. Upon this Lady Crawford remarked—"Doctor, I much fear that that beer is dead," to which the Doctor's repartee was, "I'm not surprised at that, my Lady, for it was very weak the last time I was here." In meeting with his people he was always anxious to promote peace and concord, when he found anything out of joint in the family. In evidence of this I remember being very much struck with the following story. A lady belonging to his congregation called on him to prevent the marriage of her daughter to a person of whom she did not altogether approve without being able to assign a sufficient reason. The following colloquy took place:—Lady—"Now, Doctor, I insist that you will not marry them." Doctor—"But why do you object to this gentleman? Is he an improper man?" Lady—"I don't know, but I have no conceit o' him." Doctor—"Truly, it would be very singular if you and your daughter had a conceit for the same man." On the lady still pressing him, the Doctor addressed her thus—"No, no, ma'am, you are quite wrong. Let them gang thegither, for you may take my word for it that if you were to head her up in a barrel she would kiss him out at the bung." (Heading a barrel is a cooper's phrase for closing it at the top.)

I think that Dr. Dalrymple had not the same amount of ability as his colleague, though his sermons and services gave great satisfaction to his people. I believe that Burns has delineated his character most correctly, as he had the mildness and simplicity of a child. Many anecdotes occur to me respecting him, but I shall satisfy myself by repeating two, the one causing some mirth to all his friends at the time, the other exhibiting the simplicity of his character. One evening when the family were all assembled he was called out by Jack Ketch, the Ayr hangman, the good town being always possessed of this official. Jack, who had formerly married and buried three wives, addressed the Doctor thus—"Doctor, I've just called, as I am anxious to get another touch of your hand," to which the Doctor replied, "Weel, Johnnie, I'm sure I'd far rather give you a touch of my hand, than tak' a touch of yours." The other anecdote is as follows

—The Doctor never allowed any dinner to be cooked on Sunday, but after the labours of the day the family all met in the evening, and, after worship, they supped together. On the day to which I refer the name of a poor person was handed up by the precentor for prayer, and after the service the Doctor, on proceeding to the man's house, found that he was dead and that the family were in such poverty and affliction as not to have even the means of dressing the body. The Doctor remained with them during the the mid-day interval, and as he walked to church in his gown he conceived that he might spare his shirt so as to dress the body without it being known to anyone. His wife, however, on his reaching home, thought that she missed his shirt, and as she was quick both of apprehension and temper, she said to him, "Willie, have you no a shirt on your back?" Dr. Dalrymple—"Oh, never mind; I can explain it afterwards." Mrs. Dalrymple—"Dear me, you surely had a sark on in the morning. What in the world has become of it?" After being pushed by his wife to confess, he said, "Weel, the truth is that I found that poor man was gone and his family in such grief and poverty I gave them my shirt to dress the corpse." I got this story from an old man who was servant at the above time with Mr. Dalrymple of Orangefield, the Doctor's brother, and he assured me that he was present with his master at the meeting. He added with some degree of asperity, "Mr. Gairdner, we would be the better of such men in our Kirk at the present day."

REMINISCENCES OF MRS. GREGORY THOMSON.

(WHO DIED AT KILMARNOCK ON 29TH SEPTEMBER, 1902, AGED 75).

"My father and mother, on being married, took up their residence in the first flat of the house occupied now by Thomas Stewart & Sons, iron-mongers. The next year they moved to the second flat, and Mr. Robert Muir, Burns's warm friend and correspondent before his fame was world-wide, occupied the flat above. Shortly after (that would be in 1787), Burns was passing from Edinburgh, when Mr. Muir requested him to meet a few friends and dine with him. My father was one of those invited, as were also the two Parkers, William and Hugh, and Mr. Fowlds. My father after dinner asked Burns and the other gentlemen down stairs to take tea with my mother. Miss Nancy M'Aslan, a young lady from Glasgow, was one of the party, and Mr. Fowlds playfully asked Burns to make a poem on her, but the poet said jocularly that he could not, for his muse had deserted him in Edinburgh. On this occasion my mother played to the party several pieces of music on the piano, and this was then the only one in Kilmarnock. Burns was highly pleased with some of the tunes, of which he requested an encore. On several visits afterwards, he asked for one tune, which he much liked, 'The Leas of Locherby.' My friend, Miss P. Woodrow, of Mauchline, was a great admirer of Burns, and she was a good song writer herself. She often visited Mossgiel, and frequently entered, as if to catch inspiration, the old spence in which 'The Vision' was composed. Miss Woodrow was the grand-daughter of the minister of Eastwood, who wrote the history of the Persecuting times.

The Green Bridge was built and the new road from the east into Kilmarnock opened up in the very year that Burns was born. Before that time the entrance was down the Tankardha' Brae. My father was born at Braehead in the year 1742, but the old name was Windyedge. It was a Sabbath morning about four o'clock, and he was carried by Betty Hopkins to the Laigh Kirk to be baptised. The road to the kirk from Braehead was down Tankardha' by the Angel Inn, on to the street fronting the river, then across the old bridge to the kirk. My father used playfully to say that he was out in the 1745, Prince Charlie's year, and bore arms at the Rebellion."

The piano referred to above and the old music book are still in existence in Townend House. It is to be hoped that they will find their way to our Burns Museum. Mrs. Thomson's brother, William, who settled in Virginia and died there in 1875, aged 86 years, also sent home some valuable reminiscences which were made use of by Mr. Arch. Mackay in the later editions of his "History of Kilmarnock."

AN INTERESTING EDINBURGH OCTOGENARIAN.

BY JESSIE PATRICK FINDLAY,

Authoress of "The Spindle Side of Scottish Song."

(Contributed to the "Scotsman.")

The other day it was my good fortune to meet in Edinburgh these *rare aves* amid conventionalities—two really interesting men, one of them was an octagenarian—to be exact, he was in his eighty-sixth year, and the other was also living on his "borrowed years," as it is the Scots custom to designate the years one may live beyond the allotted span of three score and ten; but the striking fact about both was the bright youthfulness which animated the rugged caverns of their eyes.

I remarked their delight to dwell upon the past—the past that seemed to have been an unclouded land of azure because all the stormy dark times had been mercifully forgotten, and the temperate glow of sunset suffused all their quiet evening of life. I was struck, too, by their tranquil acceptance of the great "Omega" of life. Death had no terrors for them; it was merely the saying of "Good-bye" to a pleasantly vanishing world, and yet both men took an ardent interest in passing events, they had by no means come to an "end of their power of living," and both had been notable men, each in his different way.

One of them—some day I may tell his story—had a curious whim. He carried in his pocket a note-book wherein he wrote from time to time a sort of roll-call of the dead of his native town, and he loved to refer to it and to muse over the life histories those names conjured up.

The whim of the other—of the frank and gentle octogenarian—lay in his cherished possession of a veritable "book of might," a quarto which contained, not the malign magical incantations of Michael Scott, although, like that dread wizard's, it is

"Treasure rescued from the tomb,"

but the record of much that is unique and interesting in a long and honourable life. This modern "book of might" contains upwards of a hundred literary efforts in prose and verse, each carefully cut from the newspapers in which they originally appeared, and neatly pasted in double columns on stout folio paper, the whole bound in handsome boards. The possessor and the author of the book is Mr. Samuel Kinnear. In its pages are many interesting reminiscences of Edinburgh life of a by-gone day; many poems of a sympathetic and a humorous nature; many strange tales with an old-world tang in them, besides biographical sketches, and various other

"Word-webs from the brain's restless loom,
Spun out with truth and sober judgment."

But the most interesting contents of Mr. Kinnear's book are undoubtedly the papers which deal with his own life and memories. It was my good fortune to hear from his own lips many of the personal reminiscences set forth in his book, so that when I came to read the closely-printed pages, his quiet voice seemed to guide me from leaf to leaf.

Mr. Kinnear rose from the compositor's frame to the responsible position of proof reader for the house of Blackwood. He began his apprenticeship in the office of Sir D. Hunter Blair, "printers for Scotland to the King's Most Excellent Majesty" in the Old King's Printing Office, Edinburgh. Here were printed, under patent, all the Bibles, Prayer Books, and Confessions of Faith, besides Acts of Parliament and the official stationery required by the Government Offices of Scotland. This printing monopoly lasted for fully forty years, expiring so late as 1839, when the Bible Board was created and the other work thrown open to competition. Mr. Kinnear has written a brochure called "An Aristocratic Printing Office," in which he has set forth the history of the Old King's printing establishment.

By a curious coincidence, it has been Mr. Kinnear's lot on more than one occasion literally to walk in the footsteps of his father who was for thirty-seven years overseer in the above printing house.

Mr. Kinnear was a boy of fifteen at the passing of the Reform Bill of 1832, and he tells a curious tale of the printers' procession through the streets of Edinburgh on that long past August day.

Mr. Kinnear—again walking in his father's footsteps—was afterwards employed for some time in the historic office of Smellie, which occupied the site on which the *Scotsman* offices now stand. In Mr. Kinnear's father, by the way, we have a most interesting link with Robert Burns. Both were Ayrshire men, and were born within a year of each other. Mr. Kinnear's father, while working as a compositor in Smellie's office in 1787, saw Burns enter the office with the manuscript of his poems bulging out of his pocket, and was much impressed by the splendour of the poet's "dark glowing eyes." Burns wore on that occasion the green coat, yellow-topped boots, and leathern breeches in which Naysmith afterwards painted him.

Mr. Alexander Smellie, the son of the above-named learned printer, elsewhere tells the story of Burns's first appearance in his father's office.

According to him, the poet "had much the style of a plain countryman, and walked about the composing room cracking a long hunting whip, much to the annoyance of the compositors and printers. He never looked at what they were doing, nor asked them a question about the publication of his poems, although the MS. was lying before every compositor in the room." Before Burns made his appearance in the office, the men had been told that the poems they were to set up were written by "a common ploughman," and he astonished them by his whimsical promenade, and kept the atmosphere of the composing room electric by the vigorous cracking of his "long whip."

Many years afterwards, when Mr. Kinnear entered Smellie's office in the Anchor Close, High Street, he gazed with curious eyes round the dingy place in which his father had helped to set up the type of the Edinburgh edition of Burns's poems to the sound of the crack of the poet's whip. It seemed to be unchanged, and it was easy to conjure up the vision of Burns pacing the dusty floor and cracking his whip under the alarmed noses of the men at their task of setting up leaden type to immortalise his golden songs. The very stool on which the poet had sat and quaffed his ale on subsequent visits was still there. How strangely suggestive of "the days that are no more" that common place "creepie" stool with its three gaunt wooden legs must have been!

Mr. Kinnear always expresses his regret that he had lacked the temerity to annex some of the old type which still remained, so that he might have had the curious pleasure of resuscitating a poem of Burns in the original type—which would have been a novel method of "calling spirits from the vasty deep."

But perhaps the most interesting of Mr. Kinnear's reminiscences are those which cluster round the famous publishing house of Blackwood, where he was employed for some years in the capacity of proof reader. In this capacity he passed through his hands the works of Sir Archibald Alison, Professor Wilson, Lord Lytton, Charles Lever, General Hamley, John Hill Burton, Captain Speke, George Eliot, Mrs. Oliphant, and others.

Some of the raciest articles in his book deal with the manuscripts of these literary geniuses from the compositor's and from the proof reader's point of view.

Alison's "History of Europe" was the first work Mr. Kinnear passed through his hands, and he tells of a curious blunder which crept into the book. It appears that Sir Archibald Alison wrote "in a small, sharp, clean hand, yet not a plain hand, though at first sight one was beguiled into thinking so." In naming the pall-bearers who officiated at the Duke of Wellington's funeral he made the extraordinary statement that among the rest was Sir Peregrine Pickle, Bart! He meant, of course, Sir Peregrine Maitland, but the mischievous "brownie" who so often misguides a tired author's pen was bent on bringing his master to confusion. Strange to relate, this droll error was allowed to pass, and in due course the "History" was published. The comical idea of Peregrine Pickle, the titular hero of one of Smollet's novels, officiating as a pall-bearer at the

funeral of the "Iron Duke" caused much merriment, and not a little puzzled speculation as to its cause. The "Athenæum" published some letters debating the subject, but nobody would enlighten the gaping critics. Mr. Kinnear could have done so. He relates with much drollery that Sir Archibald insisted upon putting the mistake upon the broad back of the printer who read the proof, when the fact was that the author himself had got a proof and passed it for the press. During the "awful row" which followed in the printing-house, Mr. Kinnear was deputed to examine the manuscript, and there he found "Sir Peregrine Pickle, Bart.," written in the author's sharp hand. Due notice was sent to Sir Archibald of the fact, but he would take no blame in the matter, asserting that "the printer should have known better." A "cancel" of the blundered leaf was, of course, made.

Mr. Kinnear speaks with much pleasure of the manuscript of Professor Aytoun. He found the deciphering of it an agreeable task, and quaintly says that Aytoun was "very gentlemanly in his stationery tastes," and that he used dainty foolscap folio, and wrote in "a fine, cosy, small hand."

But of Aytoun's renowned father-in-law, Professor Wilson, Mr. Kinnear has a different tale to tell. It appears that when Wilson's "*Dies Borealis*" was sent to the printing office the atmosphere thereof quickly became sultry. The compositors laid each his share of the manuscript on their frames, and then proceeded to look at it. They gazed and better gazed, they desperately rescued a few words from the chaos, and set them in type, and, while the sweat of the effort stood on their foreheads, they with one accord paused to scratch their heads in the freemasonry of bewilderment. Then they assumed a conversational attitude and proceeded to discuss in "words that were vain" the vagaries of Christopher North's pot-hooks. They agreed that his manuscript was "past comprehension," gathered the "copy" together, and despairingly handed it to the manager; but it was returned to them by the Professor with the request that they would "try to make something of it, and charge what they liked for doing so!" Under this stimulus the type was finally set up with many a blank for the Professor to fill in.

But even Professor Wilson's hieroglyphics were "not a patch" upon those of Bulwer Lytton. From the compositor's point of view, the great novelist was simply "a pot-hooked deevil," and when it became known in the office that "some more of Bulwer" had arrived, the more pawky among the men suddenly felt an urgent necessity to "tak' the air," and, like Auld Robin Gray when his domestic drama became too complex, they

"Gaed to the door to see if it rained,"

nor did they return until they calculated that "Bulwer" would be safely distributed for setting up on the frames of their less ready-witted comrades. How few of us while luxuriating in that last new book of So and So's spare a thought to the poor "comps" who have toiled through the jungle of his manuscript, and made the path plain so that "he who runs may read!"

But there was one man whom, according to Mr. Kinnear, the staff of Blackwood's printing office delighted to honour—Captain Speke, just then returned from his famous travels in East Africa. He was "a fair, lithe young gentleman," and one day while he was standing in the office reading his proofs with short-sighted blue eyes, the men, true hero-worshippers, crowded round him, and hastily deputed a glib-tongued comrade to express their great admiration of his pluck. They gave him such an enthusiastic ovation that, as Mr. Kinnear with sympathetic insight observes, "he turned pale." Captain Speke showed his appreciation in a practical way which appealed to those of the staff who possessed

"These moving things ca'd weans and wife,"

for he sent them a ten-pound note for fair distribution. Sad to tell, the gallant traveller who had passed unscathed through the perils of East African travel was accidentally shot owing to his fowling-piece going off when he was in the act of stepping through a hedge in an English stubble field.

John Hill Burton, the historian and the author of the "Book-Hunter," was one of the group whom Mr. Kinnear tersely describes as "the bad hands of Blackwood." He seemed to write with the blunt end of a match instead of the "harmless necessary" pen, and he was always losing his proofs and his temper along with them. On one occasion he lost his temper with one of the staff who was equally irascible. It was a case of "Greek meeting Greek," and each told the other what he thought of him pretty vigorously. Before leaving the premises, the ruffled Burton sought out the general manager and confided to him his opinion that "Mr. Brown was mad." Hardly had he retired when Mr. Brown came in and stated his belief that "Burton had gone mad." Of course, the joke was "too good to keep," and went the round of the establishment.

Mr. Kinnear has nothing but praise for the clearness and precision of George Eliot's penmanship, but he has a different tale to tell of Mrs. Oliphant. Her pages were very closely written in very small and indistinct characters, and if she had not by good luck most conscientiously "dotted her i's and stroked her t's," she would have been too much for the long suffering printers, who habitually heaped anything but praise on the gentle lady's head. I have seen a letter which Mr. Kinnear cherishes as one of his most prized possessions. It is from Mrs. Oliphant, and, among other interesting things, she mentions the fact that she received the proofs of her tale "Katie Stewart" on her wedding morning. In her valuable book on "The House of Blackwood"—a presentation copy of which Mr. Kinnear received from the head of that firm—Mrs. Oliphant acknowledges her indebtedness to him for much valuable information.

[FROM "CORRESPONDENCE OF CHARLES KIRKPATRICK
SHARPE" (BLACKWOODS), 1888.]

C. KIRKPATRICK SHARPE TO HENRY ADAMS, ESQ.

18th August, 1812.

"That you may buy it (a novel) directly, I will not give a single hint of the plot to satiate the spasms of desire; but I inform you that there is poetry now and then, which reminds me of what you say concerning Burns, whom I wonder not an Englishman, even with a glossary, doth not admire. Yet all your countrymen pretend it. For me, I am not so great a worshipper as many; yet his "Tam o' Shanter," and one or two more, strike me as being very good poems—nay, fine, in some passages—and many of his songs are surely exceeding pretty. I remember him well; and he always appeared to be formed for the most enchanting *lover* in the world, whatever he might prove as a poet; for he was a stout, good-looking fellow, and so great an enthusiast, *sur cet chapitre*, that his genius and vivacity must have rival'd the divine flames which consumed Semele, while his strong knit sinews seem'd calculated to endure through the triple might that gave being to Alcides."—Vol. II., p. 14.

C. KIRKPATRICK SHARPE TO D. BRIDGES, JR.

93 Princes Street, 1829.

"DEAR SIR,—You desire me to give my opinion of the portrait of Burns you some time ago sent to me. I think it extremely like him, and that there can be no doubt about its authenticity.

"But, like all his other portraits which I have seen, it does not give one the idea of so good-looking a person as he was. There is ever, I think, a fault about the eyes; not that we can expect the *fire* of the original, but the shape and position appear to me to be faulty.

"The print of him in the first edition of his poems I always thought like, but thinner faced than I remember him, till death had begun his conquest. On this head, I may mention that Dr. Currie, in his memoir, states his hair to have curled over his forehead. Whenever I saw him, his hair hung lank, much as you see it in the print I allude to. I am tempted to think that the picture in question was done by a person of the name of Reid, a portrait-painter in Dumfries. I remember well to have seen, in the house of a carver and gilder there, one Stott, who was frequently employed by my father, portraits of Burns and his wife, which Stott told me were done by Reid. I am almost persuaded that I saw this very picture; certain I am that Jean's was a miniature, in a white gown and a cap with a large border, I remember it particularly, because I saw it before I had seen the original. Reid painted both in oil and water-colours; and after he had been some time in Dumfries, went, as I think, to Galloway, where he died. I mention these particulars, as they may per-

haps be of use in making inquiries. Some time ago, a friend of mine questioned Stott as to Burns (Mrs.) picture, of which I was anxious to procure a copy. He said that all the things I remembered must now be in her possession. In his, I recollect the drawing of the "Cottar's Saturday Night," which David Allan gave to Burns. The portrait of the poet had some resemblance."—Vol. II., p. 439.

ALLAN CUNNINGHAM, ESQ., TO C. KIRKPATRICK SHARPE.

London, 27th Sept., 1834.

"My son (Peter Cunningham) tells me that you were very kind to him and showed him many curious matters, as well as charmed him with conversation. I thank you for this. He was prepared to like you for other reasons than your writings. He talks of nothing so much of the northern wonders as your drawing of Queen Elizabeth dancing, which hangs at Abbotsford, and surpasses, he declares, all that he has ever seen of the satiric kind.

"I am sorry that the letter of Burns to your father, as well as the note which accompanies it, was through the press and could not be recalled before my son's return. I shall restore the signature to it in the octavo edition, which my bookseller has just intimated will be wanted. My boy tells me too, that you have several unpublished productions of Burns, and that you said you would copy them and send them. I beg you will do this and augment the obligation by saying something of the poet yourself.

"To edit Burns I have found no easy matter; he has written so much that is pure, witty, and wicked, that I know not well where to stop. I am no timid editor, yet I must respect the squeamishness of Madam Public. . . .

"My edition has succeeded well. Some five thousand of each volume are regularly sold." . . .—Vol. II., p. 481.

C. KIRKPATRICK SHARPE TO WALTER SCOTT, ESQ.

Oct., 1817.

"MY DEAR SCOTT,—Tho I know very well how much a person in your situation on Parnassus must be a martyr to the "fash of fools," according to a phrase of Burns, yet so selfish am I that I am about to add a mite to your misery—for in truth I am in a doubtful dilemma, from which you alone can relieve me." . . .—Vol. II., p. 163.

C. KIRKPATRICK SHARPE TO MISS PITMAN.

Nov., 1812.

"I have always been a vehement admirer of Moore as a poet, tho' one is inclined to cry to him what my Oxford landlady screamed to her children—"Come here, you dirty little devil, till I give you a stick!"

For he can warble but of two things—Love, as the polite term it, and Liberty. Liberty! the very writing of that word maketh the humane sick and the pious shudder! His love, putting the tedium of Rosa's and Celia's diamonds, rubies, and *hortus siccus* whereof they are composed, out of the question, is generally immodest; and he hath taught all the boarding-school girls and other misses of the present day to screech indecency as well as political reformation. Yet he is a pretty poet; he steals from Dr. Doune (so he may steal from others we wot not of) and hath written—'Your mother says, my little Venus'—yet he is a pretty poet. In the *Quarterly Review* his songs are praised somewhat too long after their birth, in a critique written by himself, perhaps, or by a friend to annoy Jeffrey. Yet, after all this, he is a very pretty poet." . . .—Vol. II., p. 37.



BURNS AND THE DEVON.

THE county of Ayr is awarded the honour of being the land of Burns, for there he was born, and there the larger part of his brief and tragic life was spent. But it is a mistake to limit the territory of the poet to one county; other districts have good claims to be included in the land of Burns. To say nothing of Dumfriesshire, which might almost compete with Ayrshire for the honour, there is the city of Edinburgh, where the poet spent a few brilliant months, and which forms the subject of one of his finest effusions in the English language; the Border district, where he toured with Robert Ainslie in May, 1787; and the Highlands, through which he travelled at a later period of the same year. These, and other places which he visited, afforded subjects for his muse, and are all entitled to be included in the land of Burns. It is one of these other places—viz., the river Devon—with which I propose to deal in this article.

In the autumn of 1787, a few months after the publication of the second edition of his poems in Edinburgh, Burns paid two visits to the valley of the Devon, and these visits were productive of several songs and a number of excellent letters. The Devon has, therefore, an indisputable claim to be included in the land of Burns. The first visit of the poet was paid in the month of August, during a brief break which he made in his tour to the Highlands in company with his friend William Nicol, the Edinburgh school teacher. Mrs. Hamilton, the stepmother of Burns's Mauchline friend, Gavin Hamilton, was at this period living with her daughter Charlotte, a sister of Gavin, at Harviestoun, a mansion on the right bank of the beautiful Devon, and a short distance east of Dollar. Mr. Tait, the tenant of the mansion, was a widower, and Mrs. Hamilton had gone to preside over his household until his daughter grew up and was able to take charge. Burns left Nicol at Stirling and travelled to Harviestoun alone, the date of his visit being Monday, 27th August. In the diary of his

tour Burns's reference to the visit is of the scantiest kind, being as follows:—"Go to Harviestoun. Go to see Caudron Linn, and Rumbling Bridge and Deil's Mill. Return in the evening."

Happily the poet has left a fuller narrative in a letter which he addressed to Gavin Hamilton on the following day from Stirling. "Yesterday morning," he says, "I rode from this town up the meandering Devon's banks to pay my respects to some Ayrshire folks at Harviestoun. After breakfast we made a party to go and see the famous Caudron Linn, a remarkable cascade on the Devon, about five miles above Harviestoun, and after spending one of the most pleasant days I ever had in my life I returned to Stirling in the evening."

Burns proceeds to eulogise the family; but for my present purpose it is necessary to quote only the reference to Charlotte, whom he had met for the first time, and whose charms inflamed the Poet, though it is doubtful whether they reached the point of love. "Of Charlotte," he says, "I cannot speak in common terms of admiration; she is not only beautiful, but lovely. Her form is elegant; her features not regular, but they have the smile of sweetness and the settled complacency of good nature in the highest degree; and her complexion, now that she has recovered her wonted health, is equal to Miss Burnet's. After the exercises of our riding to the falls Charlotte was exactly Dr. Doune's mistress—

Her pure and elegant blood
Spoke in her cheeks, and so distinctly wrought,
That one would almost say her body thought.

Her eyes are fascinating—at once expressive of good sense, tenderness, and a noble mind." Chambers, in his life of the poet, referring to Miss Hamilton, says that she was bursting into womanhood, with promise of uncommon beauty.

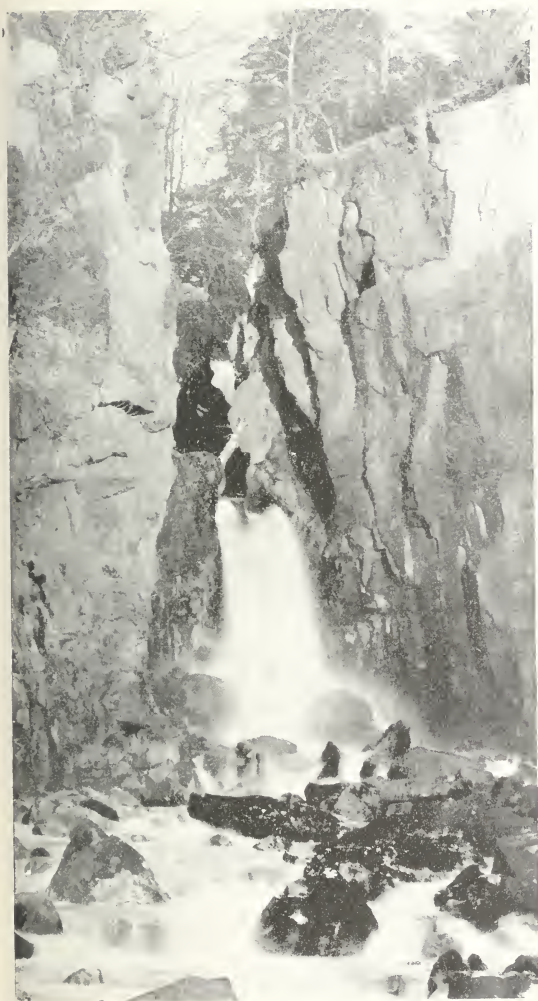
The hospitality which was extended to the poet on this brief excursion, and the pleasant recollections which it afforded, soon induced him to return. In October of the same year he was again at Harviestoun, and this visit was by far the more important of the two. The company at Harviestoun was now augmented by Miss Chalmers, a cousin of Miss Hamilton, and who occasionally lived at Harviestoun with her mother. Burns had previously been introduced to Miss Chalmers at the house of Dr. Blacklock in Edinburgh; but, as yet, he had advanced

little in her acquaintance. His intercourse with her was now to ripen into friendship, if not into a relationship still closer and warmer.

On this second visit Burns was not alone, being accompanied by a young friend, Dr. James McKittrick Adair, a relative of Mrs. Dunlop, and a stranger to the family at Harviestoun. To both visitors the trip was quite romantic, particularly to the young doctor, who found in Miss Hamilton his future wife. They arrived, it would seem, unannounced, and found the family in a most unfit state for the reception and entertainment of guests, preparations being made for a day's washing. In those days it was not considered beneath the dignity of fashionable young ladies to engage in domestic duties of this kind, and so Miss Hamilton and her cousin, Miss Chalmers, were attired in the robes of the washing-house, and not of the drawing-room. "The embarrassment of the young ladies was," says Chambers, "rather increased than diminished when Charlotte, having gone to see who had arrived, came back, reporting to her sister, Grizel, and Mrs. Chalmers, that besides their acquaintance, Burns, there was an *English* stranger—one, too, of whom she could discover nothing but that he seemed to know an immense number of 'fine people.' Mrs. Hamilton and the young ladies nevertheless contrived to perform the due rites of hospitality to their guests. They, in their turn, were pleased with the family party in which they mingled, and particularly with the beautiful Charlotte."

With Dr. Adair it seems to have been a case of love at first sight, and Burns's feelings towards her have already been made plain by the quotation from the letter which he wrote to her brother. Chambers further says that "Mrs. Hamilton afterwards acknowledged that the two gentlemen being lodged in a chamber, divided from hers only by a wainscot partition, she was made aware, against her will, that their chat for an hour after retiring referred to nothing but the attractions of her daughter."

Miss Chalmers was rather a remarkable young lady, and Chambers's description of her may be given. He says:—"Miss Chalmers, without being a beauty, had a pleasant, intelligent face; without any pretensions to literary talent or studious habit, she was a woman eminently capable of ap-



appreciating the society of literary men. Blacklock adored her for her delightful voice, being, in his blind state, more alive to that 'excellent thing in woman' than to any other female charm of a physical nature. To Burns she was a deeply interesting person, being one of the small knot of elegant and accomplished women whom he acknowledged to have been pleasing novelties to him on his arrival in Edinburgh; while men, of whatever rank, appeared to him not greatly different from the better sort of country men he was already accustomed to meet." In a further allusion to Miss Chalmers the same writer says:—"The character of Margaret Chalmers may be said to stand as a testimony in favour of that of Burns. Without a certain natural refinement of soul it was impossible he could have induced such a woman to grant him her friendship. His letters to her have a tone of deference which mere rank could not extract from Burns; it was purely an homage to her personal excellences."

Of this second visit to Harviestoun Burns kept no record, but particulars are preserved in a narrative furnished by Dr. Adair to Dr. Currie, who published it in his life of the poet. By stress of weather the visit was prolonged to ten days, and during that period excursions were made to the wild and romantic scenery of the Devon—Caldron Linn and Rumbling Bridge—and also to the deep ravine in the Ochils traversed by the streams Care and Sorrow, and dominated by the fine old ruin of Castle Campbell. "I am surprised," wrote Dr. Adair, "that none of these scenes should have called forth an exertion of Burns's muse. But I doubt if he had much taste for the picturesque. I well remember that the ladies of Harviestoun, who accompanied us on this jaunt, expressed their disappointment at his not expressing in more glowing and fervid language his impressions of the Caldron Linn scene, certainly highly sublime and somewhat horrible."

The surprise of Dr. Adair, expressed without recognition of the fact that the poet writes as the spirit moves him, and not as he is expected to write, has given rise to much criticism. Commenting on the utterance, Dr. Currie said:—"The surprise expressed by Dr. Adair in his excellent letter that the romantic scenery of the Devon should have failed to call forth any exertion of the poet's muse is not in its nature singular, and the disappointment felt at his not expressing in more glowing



language his emotions on the sight of the famous cataract of that river is similar to what was felt by the friends of Burns on other occasions of the same nature. Yet the inference that Dr. Adair seems to draw from it, that he had little taste for the picturesque, might be questioned even if it stood uncontroverted by other evidence. The muse of Burns was in a high degree capricious; she came uncalled and often refused to attend at his bidding. Of all the numerous subjects suggested to him by his friends and correspondents there is scarcely one that he adopted. The very expectation that a particular occasion would excite the energies of fancy, if communicated to Burns, seemed to him, as to other poets, destructive of the effect expected. Hence, perhaps, may be explained why the banks of the Devon and the Tweed form no part of the subjects of his song." That Burns had a fine eye for the beautiful in nature the most casual reading of his songs makes clear, but he used a beautiful landscape as the setting, not the subject of his verse. "What a picture it must have been," says Gabriel Seatoun, "to see the party dragging Burns about, pointing out the best views, and then breathlessly waiting for a torrent of verse. The verses came afterwards, but they were addressed, not to the Ochils or the Devon, but to Peggy Chalmers."

On returning to Edinburgh, and after settling down at Ellisland, Burns addressed numerous letters to Miss Chalmers, in which the warmth of his affection towards both young ladies is freely expressed. Confined to his lodging in Edinburgh with a bruised limb, he wrote:—"I would give my best song to my worst enemy—I mean the merit of making it—to have you and Charlotte by me. You are angelic creatures, and would pour oil and wine into my wounded spirit." Again he wrote:—"When I think that I have met with you, and have lived more of real life with you in eight days than I can do with almost anybody I meet with in eight years—when I think on the improbability of meeting you in this world again—I could sit down and cry like a child." Miss Chalmers had evidently a greater influence on the poet than had Miss Hamilton. A relative of Miss Chalmers wrote:—"I have often been told that her gentleness and vivacity had a favourable influence on the manner of Burns, and that he appeared to advantage in her presence."

Both ladies were celebrated by Burns in song—"Some of his not best verses," said Principal Shairp. To Miss Chalmers he addressed the following :—

Where, braving angry winter's storm,
 The lofty Ochils rise ;
 Far in their shade my Peggy's charms
 First blest my wondering eyes ;
 As one, who, by some savage stream,
 A lonely gem surveys,
 Astonish'd, doubly marks its beam,
 With art's most polish'd blaze.

Blest be the wild, sequester'd shade,
 And blest the day and hour
 Where Peggy's charms I first survey'd,
 When first I felt their pow'r !
 The tyrant death with grim control
 May seize my fleeting breath ;
 But tearing Peggy from my soul
 Must be a stranger death.

Miss Chalmers was also honoured with this song :—

My Peggy's face, my Peggy's form
 The frost of hermit age might warm ;
 My Peggy's worth, my Peggy's mind,
 Might charm the first of human kind.
 I love my Peggy's angel air,
 Her face so truly, heavenly fair,
 Her native grace so void of art,
 But I adore my Peggy's heart.

The lily's hue, the rose's dye,
 The kindling lustre of an eye ;
 Who but owns their magic sway ?
 Who but knows they all decay ?
 The tender thrill, the pitying tear,
 The generous purpose, nobly dear,
 The gentle look that rage disarms—
 These are all immortal charms.

These, it will be observed, are not conventional love songs, and are not in Burns's usual style. "I have complimented you," he wrote to Miss Chalmers, "chiefly, almost solely, on your mental charms."

To Miss Chalmers the poet announced that he was determined to pay Miss Hamilton a poetic compliment, and the "Banks of Devon" was the result :—

How pleasant the banks of the clear-winding Devon,
 With green-spreading bushes and flowers blooming fair !
 But the bonniest flow'r on the banks of the Devon,
 Was once a sweet bud on the braes of the Ayr.

Mild be the sun on this sweet-blushing flower,
 In the gay, rosy morn as it bathes in the dew ;
 And gentle the fall of the soft vernal shower,
 That steals on the evening each leaf to renew !

O spare the dear blossom, ye orient breezes,
 With chill hoary wing as ye usher the dawn !
 And far be thou distant, thou reptile that seizes
 The verdure and pride of the garden or lawn !

Let Bourbon exult in his gay, gilded Lilies,
 And England triumphant display her proud Rose ;
 A fairer than either adorns the green valleys
 Where Devon, sweet Devon, meandering flows.

Burns could be his own critic, and writing to Miss Chalmers, announcing the completion of the song, he said :—
 “ I won't say the poetry is first rate, though I am convinced that it is very well, and what is not always the case with compliments to ladies, it is not only sincere but just.”
 Different writers have remarked that the song is singular as being a compliment to female beauty in which Burns did not assume the character of a lover.

Those were halcyon days which Burns spent on the banks of the Devon, and their impressions never faded from his memory, being vivid even when the shadows of death were beginning to gather, and he was half distracted with horrors of a jail. In those dark hours his mind wandered to the bright scenes of the autumn of August, 1787, and the last song which he measured on earth had Charlotte Hamilton for its heroine. His imagination seemed to have suggested to him that it was a slanderous tongue that had deprived him of her society.

Fairest maid on Devon banks ;
 Crystal Devon, winding Devon,
 Wilt thou lay that frown aside,
 And smile as thou wert won't to do ?
 Full well thou knowest I love thee dear ;
 Could thou to malice lend an ear ?
 O did not love exclaim—“ Forbear,
 Nor use a faithful lover so.”

Then come, thou fairest of the fair,
Those wonted smiles, O let me share :
And by thy beauteous self I swear,
No love but thine my heart shall know.

Two years after Dr. Adair's introduction to the family at Harviestoun, Charlotte Hamilton became his wife. It has been asserted that Burns made an offer of marriage to Miss Chalmers, and that she confessed the fact to Tom Campbell, the poet, long after her husband, Mr. Lewis Hay, of Sir W. Forbes & Co.'s Bank, Edinburgh, had died.

ANDREW M'CALLUM.



BURNS AND BONNIE JEAN.

A COMMEMORATIVE TABLET AT MAUCHLINE.

AN interesting ceremony took place at Mauchline on Saturday afternoon, June 28, 1902, when a marble tablet was unveiled at the house in which Burns and Jean Armour began their wedded life. The idea of thus permanently marking the historic house originated with the Glasgow Rosebery Burns Club, and permission to carry it out was cordially granted by Miss Miller, postmistress, who is now the proprietrix of the property. The house is situated off the Cross, and further up on the opposite side is Nance Tannock's, a public-house in Burn's time, where he first repeated to his Mauchline friends some of the masterpieces he composed while resident at Mossgiel, and on the other side of the Cross stands the house where Mary Morrison lived. The marble tablet, which was prepared by Mr. Mossman, sculptor, Glasgow, has been placed over the doorway of the house, and it bears the following inscription:—

Here Burns and Jean Armour began Housekeeping
in 1788.

Erected by Rosebery Burns Club,
Glasgow, 1902.

The unveiling ceremony was performed in presence of a large gathering. The weather was bright and warm, and admirably suited for an outdoor function. The Rosebery Burns Club was represented by Mr. P. T. Marshall, president; Mr. R. Murray Dunlop, secretary; Deacon Jack, Dr. Biggs, Messrs. James S. Fisher, Arthur E. Collins, James French, James Angus, H. A. Fisher, Thomas Dunlop, Arch. Hunter, and Wm. Logan, most of whom were accompanied by their wives; and among others present were the Rev. James Higgins, B.D., Tarbolton; Rev. Wilson Baird, Mauchline; Mr. William Higgins, Buenos Ayres; ex-Provost Marshall, Maybole; Mr. Andrew Pollock, Mauchline; &c.

Mr. P. T. Marshall, as president of the Rosebery Burns Club, extended a cordial welcome to all present. The Rosebery Club, he said, had ever made an effort to stand in the front rank of Burns Clubs from a literary point of view and otherwise. It had often been laid to the charge of Burns Clubs—many times, unfortunately, with some little truth—that they met once a year, and had a feast of some kind, and that this was all they did to keep fresh and green the great memory of the National Bard. He could assure them that the members of the Rosebery Burns Club could take some little credit that its career was very different from that. They had ever endeavoured to assist in charitable and other laudable objects, and he might tell them that they were among the first to subscribe towards the funds for the erection of the Burns Memorial Homes at Mauchline. During the winter months they carried on a course of lectures, principally on Scottish subjects, and he might say that they had been fortunate in securing some men of the very best literary talent to deliver these lectures. He had only further to say that they had been fortunate in getting the Rev. Mr. Higgins, of Tarbolton, a well-known authority on Burns, to give them a brief address.

Rev. Mr. Higgins then delivered an eloquent address. He said—I have undertaken to speak as appropriately to the occasion as I can for the space of fifteen minutes. I do not propose to attempt to travel at all wide over the field, which is almost trodden hard, in connection with Burns's career and his literature. I proceed at once to say that as we stand here and look at this old house memory takes us away back to those days when the poet wandered about the streets of Mauchline or mused by the bonnie banks of Ayr. In 1784 the Burns family came to the farm of Mossgiel, and, so far as can be made out, Burns was not long resident in that farm until he made the acquaintance of his Bonnie Jean. Even did time permit, I do not in the least feel inclined to dwell upon the chequered four years between 1784 and 1788. In 1788, shortly after the close of the poet's second winter in Edinburgh, Burns and Jean Armour were married, and as this beautiful tablet tells us to-day—and will tell to succeeding generations of the poet's admirers who come to this good old town from far and near—Burns led his bride home to the modest little apartment which surmounts the tablet. In con-

nection with this little home here. I ask you to listen to Burns's own words which are always eloquent and interesting. Writing to Mrs. Dunlop of Dunlop, he says :—

“Your surmise, madam, is correct, I am indeed a husband. The most placid good nature and sweetness of disposition, a warm heart gratefully devoted with all its powers to love me, vigorous health and sprightly cheerfulness, set off to the best advantage by a more than commonly handsome figure—these, I think, in a woman may make a good wife, though she should never have read a page but the scriptures of the Old and New Testaments, nor have danced in a brighter assembly than a penny pay-wedding.”

To another female acquaintance, Miss Chalmers, he wrote at the same time :—

“I have married my Jean. I had a long and much-loved fellow-creature's happiness or misery in my determination, and I durst not trifle with so important a deposit ; nor have I any cause to repent it. If I have not got polite tittle-tattle, modish manners, and fashionable dress, I am not sickened and disquieted with the multiform curse of boarding-school affectation ; and I have got the handsomest figure, the sweetest temper, the soundest constitution, and the kindest heart in the country.”

After their marriage, Burns repaired to Ellisland to get his farm and his new house there in order to bring home his Bonnie Jean. That separation was doubtless a painful one to the poet and his young wife, then 23—Burns was 29—but out of pain has come the richness of song. We have two lyrics from the poet's pen in this connection which we can never cease to admire. I refer first to the world-famed “O' a' the airts the wind can blaw.” The other song to which I refer I might preface with a word of explanation. Burns, down in Dumfriesshire, gazed wistfully up the valley of the Nith, which, as you know, is shut in by the hill of Corsincon. Waiting for the home-coming to the new farm of his young wife, he penned the stirring song, in no way, in my opinion, inferior to the first—“O were I on Parnassus' Hill.” The poet never had any reason to regret or retract one word of these complimentary and ardent things he said of his Bonnie Jean. She remained a true, devoted, and patient wife to the poet all through the sad closing years of his life, and it is well known that throughout the thirty-eight years of her widowhood she fondly cherished the memory of Robert Burns, and boldly and ably defended his name and his memory against that form of criticism and meddling of which we have heard too much—a form

of criticism and meddling and prying which, I think, lovers of Burns will most effectively meet if they treat it with silent contempt. The poet and his works can speak for themselves. One word in closing. I can echo most cordially the words spoken by the president of the Rosebery Burns Club, wherein he indicated that the Rosebery Club is worthy of the name of a Burns Club. It is worthy of imitation by the big majority of so-called Burns Clubs, in that the members do not content themselves with a mere name and with a meeting once a year, on the Poet's natal day, to spend an evening of long speechifying, large eating, and prolonged potation. I trust then, that, as generation after generation of visitors comes here from all ends of the earth to see the place made famous by the poet Burns, this tablet will reflect credit upon the efforts of the Rosebery Burns Club to cultivate Scottish lore, Scottish song, Scottish history, and Scottish patriotism, and will encourage the Rosebery Burns Club to look around and find some other useful and appropriate work that they can do in honour of the poet's memory.

LORD PROVOST CHISHOLM ON BURNS.

Under the auspices of the Glasgow Mauchline Society, and on behalf of the National Burns Memorial Cottage Homes at Mauchline, a grand open-air concert was given at Cessnock Castle, Galston, on Saturday afternoon, July 5, 1902. Similar entertainments have been given in previous years at the braes of Ballochmyle, on the banks of Doon, and at Loudoun Castle, and substantial sums of money have thereby been raised in aid of the scheme which the Glasgow Mauchline Society has so successfully carried through in honour of the Ayrshire Bard. The office-bearers of the Society, and particularly the treasurer, Mr. Thomas Killin, have been indefatigable in their exertions to complete the Endowment Fund, and they are now within measurable distance of seeing the fulfilment of their long-cherished desire, as the amount required, after the proceeds from last Saturday's concert are taken into account, will be something under £400. Brilliant weather favoured the event, and there was an attendance of between four and five thousand people assembled within the Cessnock grounds,

which were kindly thrown open for the occasion by Mr. J. Harling Turner, the popular factor to His Grace the Duke of Portland. The programme, which was of a varied and most enjoyable character, was admirably sustained by the Newmilns Burgh Silver Prize Band, the Glasgow Male Voice Choir and Male Voice Quartette, and Mr. Angus Brown, the blind tenor. The band, under the capable leadership of Mr. W. Smith, played its various selections in first-rate style and evoked the heartiest applause. The male voice choir rendered several part songs with excellent effect, and the singing of the quartette party, consisting of Messrs. Graham, Mackinnon, Smith, and M'Dermid, was quite a masterpiece of cultured vocalisation. At an interval in the programme, Councillor Hugh Alexander, Glasgow, introduced Mr. Samuel Chisholm, LL.D., Lord Provost of Glasgow, who had kindly undertaken to give a brief address on Burns.

Lord Provost Chisholm, who had a most enthusiastic reception, said—I assure you it is with a very deep conviction of the high honour that has been conferred upon me in being asked to take any part, and especially so important a part in this interesting gathering, that I stand on this platform in this fair and beautiful district to-day. And yet I cannot help feeling that there is some apparent incongruity in your sending for me to be present—that you should send for a man who hails not from Ayrshire, but from a distant county on the eastern seaboard of Scotland; that you should send for a man who has been and is so immersed in city life that glimpses of Nature such as this fair sight before us to-day—those glimpses of which he of whom we are thinking speaks about when he refers to “Nature’s charms, the hills, the woods, the sweeping plains, the foaming floods”—I say it is incongruous that you should send for a man to whom these things are like angels’ visits, few and far between, to come and speak to the men and women, the lads and the lasses of Ayrshire, on the subject of their darling and deservedly beloved Bard. And if I accept the honour—as I do with all humility and with all gratitude—it is because I desire to recognise in the fact that you have sent for me an illustration of this, that you, men of Ayrshire as you are, recognise frankly that Burns was not the poet of Ayrshire alone. He loved his county and it deserved his love, fair and beautiful as it is, and specially fair and

beautiful as it seemed to him in that poetic light of fancy in which he ever viewed it; and he did much to sing its praises, lifting its streams, the Irvine, the Lugar, the Ayr, and the Doon—lifting them high above the Forth, the Tay, the Yarrow, and the Tweed—yet with all that, Burns was not confined to Ayrshire, nor his interest in man confined to the county of his birth. His thoughts and affections, ever loving and tender, went out very specially to everything that pertained to the dear land of his birth—to the Scotland he loved so well. And even Ayrshire and Scotland did not exhaust those tender sympathies of Robert Burns. His great heart went out to the world-wide family of man. He espoused and he preached with an enthusiasm and zeal which put professional preachers to the shame—he preached the crowning doctrine of the Christian religion, the universal brotherhood of man. He taught that there was a brotherhood which no mere local connection could either make or sever—that man everywhere, made by the one common Father, was to be regarded and thought of by every other man as his brother. There is a set of men to-day whom you may sometimes hear speaking at the street corners, even in Ayrshire, who proclaim the doctrine that patriotism—the love of one's own country—is incompatible with philanthropy. They say that if you reserve a special affection for your own countrymen and your own country, then you are not able to love, as you ought to do, the world-wide family of man. The best way to deal with these theorists is not to ridicule them, not to reason with them, and still less to denounce them; it is simply to lift up before them the pattern and the image of Robert Burns. Was there ever a patriotism so deep and so intense, and yet so linked with a philanthropy so wide and world-embracing? Well, it is of this Robert Burns that I wish for a few minutes to speak to you. There are very few names, very few lives, very few works that could stand the continual iteration and reiteration of criticism and compliment with which Robert Burns and Robert Burns's works and life have been treated to during now more than a century, and we ask ourselves how comes it to pass that, in spite of all that long-continued iteration of criticism and compliment, Robert Burns still remains the power he is. The nineteenth century which has closed upon us has had a long roll of heroes—heroes literary,

scientific, military, religious. How many of them are alive in the thoughts and minds of men to-day? How many of them have receded into darkness and obscurity? How, then, has the spell about Robert Burns never been broken? How does it remain strong and powerful in our thoughts to-day as ever of old? The answer is not to be found in this—that Burns was a better and a wiser man than any other body. That is not the answer. Alas! alas! how many of our wise men and how many of our good men live lives so remote from their fellows! They touch the great throbbing heart of the world, if they touch it at all—they touch it so seldom, they touch it so delicately, and they touch it at such few and unimportant points, that all their goodness and all their wisdom affect nobody but themselves and the little circle they call their own. But this Robert Burns, neither the wisest nor the best of men—he would be a foolish friend of Burns who would make for him such a claim as that—this Robert Burns lived a life in so close and living touch with the great heart of his fellow-countrymen, and he had the divine gift from Heaven in so large a measure of keen perception, intuitive insight, and large-hearted sympathy, that he could, as it were, live the lives of other people over again in himself. He entered so deeply into their thoughts and feelings that he seemed to understand them better than they did themselves, he seemed to bear all their cares and crosses, to enter into all their joys and sorrows, so that, when his great heart swelled out in song, men said, “Why, here is a man who simply speaks the words we would like to speak, who has entered into the thoughts that have lain too deep for ourselves to discover in our hearts, who, when he is speaking, speaks as if he had passed through our own fires and through our own experience at every point;” and thus it is that Robert Burns stands up as the exponent of the thoughts and feelings and experiences and aspirations of his fellow-countrymen and fellow-men. Deep, deep down in the heart of the Scottish ploughman, and the Scottish cottar, and the Scottish labourer, there lay, dim and unconscious, a feeling struggling to keep itself alive—a feeling that, in spite of his poverty and his struggles, in spite of all the distresses of his lot, he was still a man. Burns took hold of that dim conviction struggling for utterance; he held it up in the fair sunlight of heaven, and so insisted on it that he has

burned into the hearts of his fellow-countrymen here and everywhere, as they are scattered to-day, this conviction—that a man is a man and not a serf, that a man is a man and not a beast of burden, that, in spite of the humblest conditions of his lot, in spite of, it may be, the unutterable hardships of his daily life, a man is still a man, entitled to all the rights, privileges, and immunities with which our Creator endowed our common humanity; and here it is that the glory of Robert Burns comes in. I have not come here to-day to give you long strings of quotations from the works of Robert Burns. Go home and read them to-night for yourselves, and, if there is a man here who has not a copy of Burns's works in his house, I would say to him, "Think shame of yourself, and be at the publisher on Monday morning to get a copy." If I were to say a word or two more it would be in reference to this, that Burns not only did an incalculable good in building up the character and manly stability of his fellow-countrymen, but I would like you to think of what he has done for the nationality of Scotland, for the building up of the conviction that we, the people of Scotland, are a nation. Burns took his countrymen away back to a time which they were beginning to forget—that is the reason why I want you to buy Burns—and which I am afraid many are forgetting to-day—when the foundations of our national freedom, our civil and religious liberty, were laid, and he showed them that the foundations of that freedom were laid in the deeds and in the blood of our forefathers. Burns knew that, and Burns so proclaimed it that he made his fellow-countrymen who heard him and who read him—he made them feel as if they, too, were pressing on with Wallace, "red wat shod," and with those who laid "the proud usurpers low" on the field of Bannockburn; and it will be in proportion as we cherish this spirit which Robert Burns inculcated that we will continue to maintain the fame and prestige here, and all the world over, of the Scottish people. But perhaps I am detaining you too long. One word more. I think nothing could have gladdened the heart of Robert Burns more than the thought that some day the memory of what he had been, what he had done, what he had said, and what he had sung, would be as a magnet to draw together thousands, old and young, of his native county in order that they might contribute by their presence and interest in him and his works—

that they might contribute something to make the lives of some old Ayrshire men, who had mayhap fallen in the struggle, happier and easier, and to smooth their pillow in their declining days. And I would like to think that it may be even now that the shade of Burns is not unconscious of where you are and what you are doing, and I rejoice to think that, though he so long has been dead, yet in the cause of our common humanity he still speaketh.

Provost Marr, Govan, proposed a hearty vote of thanks to Lord Provost Chisholm, to whom he referred as perhaps the most brilliant, most gifted, most versatile, and certainly the most eloquent Lord Provost that Glasgow has ever had.

SONNET.

"BONNIE JEAN."

A woman kind and wise in homely ways,
 Unlearned in all beyond her lowly sphere,
 Whose simple household tasks were sweet and dear,
 Inspired by love that brightened toilsome days.
 A love unquenchable, that strove to raise
 The erring sinner's hope—that drew more near
 When needed most—to warn, to guide, to cheer—
 No common love was hers, for common praise.
His lightning-flash of genius blinds our eyes,
 Her soul's unselfishness we comprehend,
 The giving all that knew not sacrifice,
 Unfailing, helpful, steadfast to the end.
 Oh, heart of gold ! that conned the tale divine,
 Love's holiest triumphs are such lives as thine.

JANET A. M'CULLOCH, Wolverhampton.



BURNS'S JAMAICA CONNECTIONS.

WHEN in Jamaica during the early part of this year I visited Port-Antonio, where Burns had engaged to go to during his dark days in 1786. I was the guest of a Scotsman from the Clyde district, who is one of the managing staff of the United Fruit Company, the gigantic trust which controls the fruit trade from the West Indies and Central America to the Eastern States of America. Among other places, he took me a very rough ride to a house belonging to him on the hill overlooking Port-Antonio, which commanded a magnificent view of the fine harbour and the Caribbean Sea on one hand, and of the Blue Mountain range on the other. This was Springbank, to which, it is understood, Burns was coming out in 1786. By this is meant that it was the site of the Great House (the name given in those days to the residence of the planter), and it might be any of the properties belonging to the planter that Burns would be coming to. The original house was there until the great hurricane in 1880. The foundations are still to be seen, and the present house extends over part of them only. Judging from the foundations, the original house must have been a large and substantial one, as, indeed, a planter's in those days was likely to be.

My Scottish host, the present proprietor of this house, referred me to a half-coloured man in the village named Aubrey Steele Hoyes, a grandson of John Steele, who was apparently proprietor of Springbank in succession to Charles Douglas, the planter whom Burns engaged to come out to. Hoyes showed me various documents of Steele's, among others an interesting general sketch of parish tax and parish road rolls for the parish of Portland (in which Port-Antonio is) in 1809, showing that for taxation purposes slaves in those days were put very much on the level of beasts of burden. For parish tax the 7688 slaves in the parish were assessed at 2s. 9d. each, and the stock at 1s. 6d. each. At Kingston I referred, along with Mr. Frank Cundall, secretary of the Institute of Jamaica, to the Jamaica Almanacs. The issue for 1811 is the first

giving a list of properties, and in this list John Steele is given as proprietor of Springbank, owning 65 slaves and 28 stock, the largest owner in the parish having 454 slaves. The editor of the *Daily Gleaner*, at Kingston, who is a Scotsman, showed me data collected by him in connection with the matter. Mr. Charles Douglas, to whom Burns engaged himself through his brother, Dr. Patrick Douglas, of Ayr, was the owner of at least two sugar properties in the parish of Portland—viz., Ayr Mount and Nightingale Grove. The former was the principal estate, and lay about three miles from Port-Antonio. The Great House commanded a beautiful view, and, although some details of scenery have since changed, the general aspect remains as it was then. The works, of course, are in ruin. The fields of cane have vanished, and instead there are the cultivations of small settlers, with thatched cottages embowered among fruit trees, but the outline of forest and field, the wealth of vegetation, the brilliancy of colour characteristic of this wet parish have never altered. The Rio Grande, the most romantic of Jamaica streams, still winds quietly along after its wild descent from the Blue Mountains, whose lofty ranges tower immediately behind. The estate now comprises only 40 acres, which are divided among one family of negroes. Nightingale Grove was further inland, and has now become merged in Golden Vale, the largest banana plantation in the country. The soil of both properties is extremely fertile, and in Burns's time must have yielded golden crops of canes. Port-Antonio was the shipping place, and counted only some 30 houses. There were about 100 other settlements of various kinds, but the sugar estates were the chief centres of industry, and were in themselves small villages. Of these not one now remains.

Mr. Douglas appears to have personally managed his estates, which were well looked after, and were well stocked with cattle and slaves. He was one of four superintendents of the Maroon negro towns established in the island. That under his direction was Moore Town, built on an almost inaccessible ridge of the Blue Mountains, and for his services he was paid £200 per annum. This was the only public office he held, so far as contemporary records show. Burns had signed a contract to serve as a bookkeeper for a term of three years at a salary of £30, with board and lodgings free. It is questionable, according to this informant, whether he realised the exact

nature of the work he would be required to do. A bookkeeper then, as now, did not keep books ; his duties were to supervise labour in the field and in the boiling and still-houses. On all estates there were three gangs in the fields, one consisting of men, another of women, and the third of children. These toiled from sunrise to sunset, and often at night when the moon shone full. It was the duty of the bookkeeper to follow them and superintend their work in all weathers, and to make them fulfil their apportioned tasks by the free use of the whip. The Slave Act enforced in 1786, not only legalised this practice, but sanctioned the infliction of terrible penalties for the most trivial offences, mutilations, dismemberment, branding, &c. Bookkeepers were not expected to marry, and were often forbidden to do so, but were encouraged to take "house-keepers" from amongst the slave women. They lived, as a rule, in comfortless barracks exposed to the malarious influences so common around sugar-works, and totally devoid of the refinement most of them were accustomed to in Scotland. The death registers of the colony indicate that 90 per cent. of the young white men who went out as employees on estates succumbed to the effects of imprudence and intemperate living. After the first shock of contact they were able to lose the fine sense of moral responsibility acquired in their Scottish homes, and were tempted to spend their scanty leisure time in low debauchery. It may be concluded that if Burns had fully realised the nature of his prospective work he would never have agreed to place himself under the tyranny of a system so degrading.

The editor of the *Daily Telegraph*, of Kingston, also a Scotsman, had the official records at Spanish Town searched by Mr. Judah, one of the officials there, as to the various Douglasses living in the island in 1786, and furnished me with the following resultant data :—

First—Charles Douglas, in Portland, owned property in that parish from 1777 to 1799. He had several estates, amongst which were Finches of 160 acres and Nightingale Grove of 300 acres. In December, 1785, he purchased a negro slave named Andrew from Mrs. Janet Colt of Leitch Hill, in the county of Perth, Scotland. (This was the Douglas to whom Burns had arranged to go.) In his will, dated February 15, 1815, he states :—"All the residue and remainder of my

estate, real, personal, and mixed, wherever found, I give and bequeath to my beloved niece, Janet Douglas (now Mrs. Boswell), the daughter of my brother Patrick Douglas, Esquire, of Garallan, in the shire of Ayr, in North Britain, to her and to her lawful heirs for ever."

Second—Charles Graham Douglas, of St. John (now St. Catherine), who died about the year 1823. He was a person of colour, and was apparently possessed of a good deal of property.

Third—Charles Douglas, of the parish of Vere, gentleman, whose will is dated 1842. He mentions his father, William Douglas, and his mother, Janet Douglas, of the town of Falkirk, Scotland, to each of whom he bequeathed £100, also £100 to his sister, Anne Miller, of the town of Elgin, Scotland, and a similar amount to another sister, Margaret Lawson, of the town of Falkirk. It will be seen from Wallace's edition of "Chambers's Life of Burns" that Janet Douglas (niece of No. 1), who succeeded her father, Dr. Patrick Douglas, in Garallan, married Mr. Hamilton-Boswell, of Knockroom, collector of taxes for Ayrshire, and that Mr. Hamilton Douglas-Boswell, great-grandson of Dr. Patrick Douglas, succeeded later as proprietor of Garallan.

Mr. Liddel, of the Surveyor-General's office at Kingston, in Jamaica, showed me a map dated 1804, which gives a property of Douglas's near Golden Vale, in the parish of Portland. This would be Nightingale Grove, which was absorbed in Golden Vale. A map of 1876 shows Ayr Mount of 50 acres overlooking Rio Grande Valley and Port-Antonio. There is also an estate in the neighbourhood called Douglas Mount.

Burns in one of his letters mentions that he was to have gone to Savannah-la-Mar, on the south coast of Jamaica, but that some Jamaican friends informed him it would cost £50 to send him from there overland to Port-Antonio, and it was then arranged for him to wait for a vessel direct to the latter port. This fortunate delay, as is well known, led to his not going at all. A visitor to Jamaica finds it difficult to believe that it would have cost anything like £50 to transport Burns from Savannah-la-Mar to Port-Antonio even in the days in question. Dr. Gillies, of Seabank, Kingston, formerly a minister, now a D.D., and who is probably the oldest white residenter in the island, having been connected with it for

about 50 years, with whom I discussed the matter, was also of this opinion. Even if the £50 were in currency, which would be somewhat less, he considered the amount stated was out of the question.

It might be interesting to speculate what would have been the result had Burns gone to Jamaica. Would he have been dragged down by the degrading associations of a bookkeeper's life, or would he have risen superior to his surroundings? The natural situation of the estate, as has been indicated, is unusually fine, the views of mountain, river, and sea being magnificent. This would no doubt have quickened Burns's inborn love of nature, and would have stimulated his genius in that direction.

It is somewhat sad for the visitor from Britain to find on reaching Port-Antonio that from Springbank, Burns's intended destination, then an exclusively British preserve, he now sees everywhere evidences of the encroachment of Americans. The Stars and Stripes are flying from most of the steamers which frequent the beautiful harbour; the only hotel is American, and it is filled with American tourists; the port is surrounded by American plantations, and the district is practically controlled by an American company. How little could this have been foreseen in the time of Burns!—*Glasgow Herald*.



THE AULD TOUN, PARTS ADJACENT, AND THEIR BURNSIANA.

IF it be that there are ministering spirits whose business it is to watch over individual man and bear a hand in the regulation of his destinies, why should there not also be guardian angels of communities? The man dies; not so the community. The man is laid away to rest; on and on goes the community from one generation to another. "The days of our years are threescore years and ten," but the community lives, no matter how the churchyards grow. Why, then, should the community not have a ministering spirit, a guardian angel, to itself?

Not seldom have I so thought as I stood looking out, under the moon and when the silent stars shone, over the sleeping town. Its continuous life is upon me—the life that was here when the ancient Briton launched his coracle upon the waters of the river—the life that was heard in the serried tramp of the mail-clad men from Rome—the life that embraced Wallace and Bruce and the heroes of the Scottish War of Independence—the life that was shared in by Welsh and Willock and the dour sons of the Scottish Covenants, that effervesced in the feudalists who reddened the High Street causeway with blood, that brought Cavaliers and Roundheads to share in the alternating fortunes of their troublous times—the life that was here when, in the fulness of time, the inspired stripling from the way-side clachan of Alloway came in to where the Sand Gate used to stand to be taught of Murdoch in the old thatched house on the edge of the sand-drift without—the life that shall still be here when we who to-day inhabit Auld Ayr shall all be laid to rest amid the sands piled up of long silent seas and long-hushed winds, and forgotten of the foot that passeth by.

In this particular sense, in the spirit if not in the letter, the Ayr of to-day is the very same Ayr that Burns knew. Mightily changed indeed as to its stone and lime is the ancient burgh, a twentieth-century-looking place, that, with iron band and electric cable, has knit the venerable Cross of ancient Prestwick to Alloway Kirk and the Doon that flows mid its banks and braes to the sea. But Ayr is the creation of the centuries, and not of the days or the years that are passing, and Burns is as much her son as ever he was, though the Nith, springing to life amid the uplands of his own Ayrshire, has been singing his slumber song these hundred years and more.

High up in the steeple there is a dingy, dusty little bell. Beneath it swings the big town bell that, with clamorous tongue, rouses the royal burghers to work, reminds them that the day is done, bids them to the house of prayer, cries aloud when there is fire abroad, peals its solemn joy

over festivals, and tolls dolefully for the dead. That big bell—it is but a creature of the day and knows nothing. Not so the dusty little bell, spectral in the gloom and where the winds never cease to sigh; that is the bell of the drowsy dungeon clock that numbered two that memorable night that—

“ Our warlock Rhymer instantly descry’d,

The Sprites that owre the Brigs of Ayr preside ”—

and that still in its own way bears a hand to tell the passing hours. Hearken! it is just going to strike the hour of midnight. These—ting-tong, ting-tong, ting-tong, ting-tong—are the four quarters, and the big bell clangs the hour. Well, it is the little bell that says “Ting”—that is all it does; that is its specific work, and to this day it does it well, though full two hundred years must have come and gone since first it knew the belfry of the Tolbooth. The Wallace Tower that “swore the fact was true” has, as to the stone and lime thereof, disappeared these more than seventy years, and there is another Wallace Tower in its place. In its belfry there are two bells, and they both ring in an indeterminate, indiscriminate sort of a way; one of them is the witness to the two o’clock averment solemnly made that night of the dialogue between the Sprites of the Twa Brigs.

There is a noise of many waters, a rushing sound in the air. Over the sea it is dark, and out of the darkness comes the solemn monotone begotten in the depths of ocean and articulate where sea and river meet. That is the roaring of the bars of Ayr. Burns knew it; Burns heard it; it is there still. It was in the summer days, when the lark was in the sky, and the wild rose was blooming in the hedgerows, and the hum of bee was on the meadows, that “Ayr, gurgling, kissed her pebbled shore;” now it is winter, gloomy winter—

“ When heavy, dark, continued a’ day rains,

Wi’ deepening deluges o’erflow the plains.

And, from Glenbuck down to the Rattan quay,

Auld Ayr is just one lengthened tumbling sea.”

The Rattan quay is a memory, but the tawny river, bearing the tribute of crawling Coil, of stately Lugar, of the moorland Greenock, and of haunted Garpel, hastens seawards as of yore with the myriad memories of the lad that was born in Kyle, and, as I stand on the ancient bridge and watch the flood go by, it sounds as if the voice of its many waters was saying—“He that hath ears to hear, let him hear.”

“ That sacred hour can I forget ?

Can I forget the hallowed grove ?

Where, by the winding Ayr, we met

To live one day of parting love.

Ayr, gurgling, kissed its pebbled shore,

O’erhung with wild woods thick’ning green—

The fragrant birch and hawthorn hoar

Twin’d am’rous round the raptur’d scene.”

Up on the night wind comes the roaring of the bar ; beyond it, the sullen voice of ocean. And the dream passes.

But the bridge—the Auld Brig—the brig of the many centuries—it is upon its ancient parapet I lean and watch the river pass. Unstable as water ! Maybe, but, unstable or not, the river was there long ere man came upon the scene, and it may be there long after man has left it. The brig was venerable when Burns knew it.

“ Auld Brig appeared of ancient Pictish race,
The verra wrinkles Gothic in his face.”

Much the Spirit of the New Brig reviled it. Did he not, unmannerly, cast up to it its

“ poor narrow footpath of a street,
Where twa wheelbarrows tremble when they meet ! ”

Did he not speak despitefully of its ruined formless bulk o’ stane an’ lime ? Did he not scornfully dub it an ugly Gothic hulk ? Yes, but that was in



“ I’ll be a brig when ye’re a shapeless cairn.”

the morning of the New Brig’s life, when it sat as a queen and knew no sorrow, and when it thought the morning stars were singing to it for very joy that it had been made. Where is that brig now ? Think of the prophecy, fulfilled these five and twenty years to the very letter :—

“ Conceited gowk ! puff’d up wi’ windy pride !
Though mony a year I’ve stood the flood an’ tide,
And, tho’ wi’ crazy eild I’m sair forfairn,
I’ll be a brig when ye’re a shapeless cairn.

Then doun ye’ll hurl—deil nor ye never rise—
And dash the gumlie jaups up to the pouring skies.”

What a blessed time that Spirit of the Auld Brig must have had of it when he beheld the ruin accomplished that he had himself predicted !

To-day a second New Brig stands, but meekly, where stood its predecessor boasting; for the Auld Brig, more crazy eild than ever, protected by concrete buttresses to keep the scour of the river from its piers, and threatening periodically to bring its life's long chapter to a close, holds it with its electric eye; and doubtless, too, when the winter storms are out, the Gothic-faced guardian of the ancient way shrieks tauntingly of coming doom in the ears of the youthful Spirit to whom it has been given to watch



Bits of the Auld Brig.

"Wi' crasy eild I'm sair forfairn."

(Observe the sinking of the courses and the wearing away of the stones.)

the unfolding destinies of the bridge that is New, Number Two. And is it not a dreadful experience to be haunted by a ghost with Gothic wrinkles in his face, to be pursued of a spectre that may have known Robert the Bruce in the flesh, that was sprightly in its early goblinhood when it saw the sky redden to the burning of the Barns of Ayr, and whose infant ears may have been saluted with the shouts of the Norsemen who stayed—and stayed in vain—to storm the Castle of Ayr, what time King Haco, of the race of

Thor himself, in that noble galley that was the joy of all the beholders, was leading his fleet on to Largs to be smitten jointly of the winds and of the Scots, first under the lee of the Cumbræes, and then on the Ayrshire sea-coast adjacent !

Very ancient is this street—this historic High Street. Like the life of the community, it continues while the generations pass. It changes with the years—it is ever changing, but it is the same High Street that gave back the tread of the Ironsides of the Protector, and that saw Middleton, the King's Commissioner, at the head of his roystering royalists marching in state to the Cross to drink "Success to the Devil and all his crew ;" along which swung the heroes of Scotland's hard fight for liberty, adown which tramped the mailed legions from the banks of the Tiber. Its age, its associations, the whispering secrets of its gables place it above and beyond criticism. Up there at the head of the Kirk Port, where aforetime the Black Friars had their home, stands the Auld Kirk, Cromwellian as to its age ; and in its pulpit—the very same pulpit whence the Word is spoken to-day—preached the Rev. Dr. Dalrymple—

"Dry'mple mild, Dry'mple mild, though your heart's like a child,
And your life like the new-driven snaw."

And in the Kirkyard, lulled to sleep by the murmuring river, rest the progenitors of not a few of the people of Ayr. There is a house here and there on the High Street that Burns knew, quaint old-world houses that have fallen sadly into arrear with their style and their accommodations, houses that send us back in thought to the fathers and mothers who never knew what steam was, who never dreamed of a world to arise that would annihilate distance and time, and who would as soon have thought of lapsing into Latitudinarianism or Socinianism as they would of believing that in the fulness of time electricity would compass the globe, that towns would hum, and throb, and shine with the transmitted strength of the streams of water and the cascade in the thorny den, and that man would speak with man over an intervening hundred miles.

This is the place—this High Street—for relics of the good old days when Burns walked the causeway. Are there not to be found in that ancient thatched hostelry the identical chairs on which Tam o' Shanter and Souter Johnnie were wont to sit over the reaming swats that drank so divinely ? Did not these rafters echo and answer to the laughter that rang out when the Souter tauld his queerest stories ? And was it not from this very house that Tam o' Shanter set forth that October night to dare the storm and the devils of the open country ?

I hear a suggestion, an emanation of Auld Mahoun, that Tam o' Shanter is not "a Tale," but a legend, a myth, a creation of the poet's brain. Perish the very suggestion ! Why, the farm of Shanter is there to this very day to witness to the literal truth of the narrative, and hundreds of thousands of persons, Jew and Gentile, Briton and American, free and freer in that Burns swept the strong chords of a "Man's a Man," have stood at Kirk Alloway and gazed with the eyes of flesh and of sense upon the identical winnock bunker in the east where the identical Auld Nick sat and screwed to the protesting heavens the music of the nether spheres.

You might as well try to deny that Cutty Sark was a reality as that Tam o' Shanter took the gate to Carrick that night when he beheld what it was not good that a mortal should see, and heard what it was not good that a mortal should hear. You might as well dare affirm, and hope to live, that Ayr is surpassed by other towns in honest men and bonnie lasses. And there, above the hostelry door, is a representation in oils of Tam o' Shanter, Maggie the mare, the Souter, the Landlord, and the Landlady, that depicts the setting forth of the Carrick farmer that night of nights. I myself can answer for the authenticity of the picture. For I saw it being painted.

This ride of Tam o' Shanter—what of the route he took? I fain would rest me in the cosy kitchen on such a night and keep the immortal cronies rooted by the ingle-neuk; but nae man can tether time nor tide, and out into the storm I must needs go, and pursue the track of the Carrick farmer as he hied him homewards. These were not the days of a road all macadamised and running straight from Ayr to Alloway. Low in its fertile valley spread, Ayr was a Sleepy Hollow where the honest men were wedding the bonnie lasses, and never thinking, never dreaming of the coming morn of the burghal awaking; a morn ushered in, in no small degree, by the birth of the inspired bairn of the wayside clachan. If this twentieth century could evolve a Tam o' Shanter, which is very doubtful, and if he were to emerge from the hostelry yclept the Tam o' Shanter Inn, he would ride straight away south-west, and in due time, sticking to the tramway rails and the line of the electric lights, he would certainly reach the Doon. Not so then. Beyond the Royal Burgh's bounds there was farm land and broken ground—moorland, bent-land, knowes—and then the burgh common with its green knolls, its sands, its little intersecting burn, and its bridle paths: and to get at the familiar road Tam o' Shanter had to turn his own back and Maggie's tail to home, and ride northward and eastward a couple of hundred yards until he reached the Carrick Vennal. There is no "Vennal" there to-day, for the Vennal has been modernised into a street, and the street has a theatre in it, and the theatre, like all other theatres, makes it unnecessary for amorous man to haunt the environs of pre-Reformation churches by night and during thunderstorms, in order to satisfy his longing for short-skirt Terpsichoreanism.

Reaching the upper end of the street, Tam o' Shanter emerged upon a road that no longer exists, and which, therefore, you can no more see than you can behold the British Fleet when it is not in sight. It ran westward, however, what time it ran, till it struck the Racecourse Road at the foot of Miller Road, and then passed, probably pretty much on the lines of the existing highway that is the chief avenue of Ayr's villadom, into the fields and sandy knowes that flanked on the burgh side the town common that now—enclosed, levelled, and green—is used as a Racecourse, and as summer camping ground for the Ayrshire Yeomanry, and for military generally, as well as for ordinary recreation purposes. Crossing the common by a road that the eye of modern man hath never seen, the while the deil, prince of the power of the air, was demonstrating that he had business in hand, Tam o' Shanter came upon a track that, with Burns as guide, we may still pursue—

" By this time he was cross the foord,
 Where in the snaw the chapman smoor'd,
 And past the birks and meikle stane
 Where drucken Charlie brak's neck bane,
 And thro' the whins, and by the cairn
 Where hunters fand the murdered bairn,
 And near the thorn aboon the well
 Where Mungo's mither hang'd hersel'.
 Before him Doon pours a' his floods,
 The doubling storm roars thro' the woods,
 The lightnings flash from pole to pole,
 Near and more near the thunders roll,
 When, glimmering through the groaning trees,
 Kirk Alloway seem'd in a bleeze."

Before Tam o' Shanter went down the brae that led to the ford, he had to pass the ruins of the chapel of St. Leonard's. Who this saint specifically was that had a chapel sacred to his memory, I am unable to say; and no good Catholic that I have asked has the slightest idea. His church was small; around it there were graves; hard by there was a grove of trees, and among these trees, away back in the latter half of the sixteenth century, a group of Carrick gentlemen lay concealed till Sir Archibald Kennedy, the knight of Culzean, attended only by his servant, came riding along, when they fell upon him in good old feudal fashion and hacked him to death because he was on the side of the Earl of Cassillis and they were not. Chapel, graves, grove, have all disappeared; so, too, the road by which Tam o' Shanter descended to the ford by which he had to cross the Slaphouse burn. The ford itself may still be seen a few yards west of the public road, and in a return to earlier conditions it might still be utilised; but the highway, the car road, is at hand, and, even if one were to elect to walk up through the field of the ford, there is a bridge handy. Therefore the ford may be regarded as a thing of the past, and there is no earthly reason why even a chapman should be smothered in the snow in his search for a crossing on the snowiest night of the snowiest season. The meikle stane reposes humbly beneath a hedge less than two hundred yards from where the unhappy chapman ended his days. Who Charlie was, and the circumstances under which he broke his neck bane—his collar bone, according to the legend that still prevails in the immediate vicinity—none can tell. The adjective applied to Charlie makes it lucky for his reputation that his surname has been swallowed up in the mists of antiquity, and all that need be said for the stone—a commonplace boulder that might weigh a couple of hundredweight—is that it is still available for like occasion should its services be required. Meantime it rests, biding its time.

The cairn in whose proximity the hunters found the body of the murdered bairn has gone, and great is the pity thereof. Not because there was any need to commemorate the finding of the bairn untimely bereft of life, but because the cairn itself was of infinitely greater consequence archæologically than if its vicinity had been a veritable howf for murdered bairns. For there, according to the chronicler, in days that have

long, long since given in their account, the legions of Rome encountered the Scots and made great slaughter of them. The Roman soldiers were under the command of Maximus, a Prefect, and Eugenius, the King of the Scots, led his own men into the bloody fray, with the result, says Spottiswoode, that "King Eugenius and most of his nobility were slain." There was another battle in these parts in which Coilus, the King of the Britons, figured prominently in a campaign against the Picts and the Scots, but the centuries are many that have elapsed since these warriors fought, amid confused noise and garments rolled in blood, for the Westland of Scotland, and we may not be too dogmatically precise as to their warrings, but this much is authentic—that beneath the cairn, early last century, there was found a large and beautiful urn amid a heap of bones. No doubt the urn had originally contained the ashes of some great chief or warrior. Beshrew the vandalism that could not let the heroes rest in peace, and that had to desecrate their grave and strew their bones to the four winds of the heavens! Could they not have let the warriors sleep on where they were till the trumpet should sound and they should arise and stand once more on their feet—an exceeding great army? Now, the exact site of the cairn itself is matter for conjecture. It was on the old discarded road, however, and not very far to the rear of Burns's cottage.

From the cairn Tam o' Shanter rode on till he came to the Doon. As the fires flashed in the sky they lighted up the slopes of grey Carrick hill beyond the river, and amid the lulls of the storm Tam o' Shanter could hear the roaring of the flood. The rains had been out on the hills beyond Dalmellington, every little tributary had been running full, and now the Doon, turgid and brown, was pouring a full head of water onward to the sea. Riding parallel to the river, Tam o' Shanter reached the well, the scene of Mungo's mother's suicide. Who this lady was, more than that she was Mungo's mother, there is no saying. The insinuation, based on the fact that St. Mungo was the patron saint of Alloway, that the poet may have been satirically indulging in a hit at the immortal Kentigern, is hardly warranted, and, on the whole, it is perhaps safer to class Mungo's mother among the Great Unnamed—with the chapman who was smothered in the snow, and drunken Charlie who broke his neck bone in contact with the meikle stone. A merciful oblivion clusters about the lady's personality, and now the water has forsaken the well as the result of the excavations that are being carried on by the railway vandals in connection with the extension of the Glasgow and South-Western line to Alloway, and thence across the Doon to the Carrick shore. Of the which extension, a word or two immediately.

It was at this point, as he passed above the well, that Tam o' Shanter's eyes lighted on the Kirk. There it stands to-day, silent and lonely, in the heart of its God's acre. Not lonely in the sense of lack of company, for there are the dead lying within its walls and without its walls, and there are the myriad associations that are spirits clustering thick between its gables; but lonely in that its closer surroundings, those that are the work of man, are but of yesterday. The Brig of Doon has long companioned the

Kirk, Carrick Hill has long looked down upon it, the Doon has long sung psalms to it, but a kirk that was there before the Reformation and that knew both priest and presbyter cannot well be anything else than solitary.

I walked round it the other night. The moon was shining, a cold wind was blowing out of a clear nor'land sky, the brown leaves on the trees were dolorously rustling and falling, the courts of the little sanctuary were silent and deserted, and all was so solemn, so eerie, that one felt that he could not recall that wild, weird scene that Tam o' Shanter saw. The kirk ablaze ! up there Satan hotching and fidgeting fu' fain ; the floor thick



Bonnie Doon.

with reeling carles and earlins ; Cutty Sark flinging high her graceful limbs to the skirl of the unconsecrated bagpipes ; and, most gruesome of all, the corpse candle-holders all around, glaring, gazing out of eyes that were stony and dead. Here is the very window—a poor, wee window it is—through whose glassless frame Tam o' Shanter, caring not a boddle for deils, gazed with admiration upon the cantrips of Nannie in the heart of the weazenened hags whose very look was enough to have spean'd a foal. The storm rages overhead, the flashing fire, the rolling thunder ; between

the peals comes the "Weel dune" of the enraptured farmer; 'tis but an instant and the lights are out, the corpse candle-holders scurry back to their graves, and there is the race and the chase and the halloa for the keystone. Who but Burns could have told the tale? And the thousands come to the Kirk from near and far—from the shores, from the seas, and from beyond the seas—and every day of the year they look, and they tell, and they assimilate the gospel of the wondrous tale.

But my business is not with the poetry of the bard, but with the material and geographical Burnsiana of this heart, this *penetralia*, this *sanctum sanctorum* of the land of song. And, even concerning this, why should I pause by Doon when immortality in song has smitten its banks and braes into the heart of Scotland, and when English-speaking men and women sing of them wherever the Union Jack or the Stars and Stripes floats free to the breezes?

Why should I stand and muse on the parapet of that ancient brig? I seem to see two scenes in the which it played a prominent part. When the blood feud raged, there crossed its high back one winter's day when the snow fell so thick that no man could see a lance's length ahead of him, a party of the partisans of Bargany, the bold Bargany from Girvan side, and the young chief himself was riding ahead; ere evening the little force had been broken by the Cassalla's faction of the same Kennedy family by the Brockloch Burn, and the gallant young chief was borne, bleeding and stricken, back across the bridge to die in Ayr. And I seem to hear in the night wind the coming of the chase from Alloway Kirk, Tam o' Shanter ahead, the hellish legion straining hard behind. Better for Tam o' Shanter that he had never been born than that the semi-goblin covey had caught him as he flew! But thank heaven for the magical keystone that stayed the chase of that awesome crew.

Neither is it fit or needful that I should stay by the monument that raises its graceful columns above the river, and in whose grounds, in that little house among the shrubbery, the silent freestone Immortals hold court. The nights through, the years along, they sit, and they sit, and they sit; and the smile never, even in gloom's deepest depths, fades from their faces. What do they do when the nights are drear, and the Doon runs, and the storm rushes? Do they go back, in the converse of freestone man with man, to the days of the High Street hostelry? Does the Souter still tell his queerest stories to his beloved cronie? Or does Tam o' Shanter hear in the sighing storm the whirl of the warlocks and witches that never to be forgotten night of devilry and din? And above and beyond all, are they not heartsick and a-weary of that endless concourse of visitors—there were from sixty to seventy thousand of them for the twelve months that closed with last September—that repair to their court to pay homage and tribute money at their shrine? Still less need I pause by the Cottage, the Auld Clay Bigging, the material heart of the natal land of Burns. Thither, too, the tribes go up, the tribes of Scotland go thither; to Alloway, as neat and clean as the lassie of "o' a' the airts"—transmogrified Alloway, neither new nor old, neither cold nor hot, neither consistently one thing nor another—Laodicean Alloway after its own kind.

There are houses and houses of yesterday in the little street ; they are cheek by jowl with the flushed walls and "thack" roof of Burns's birth-place. There is a post office and a telegraph office, *plus* a sweetie shop and a "merchant's ;" look over that hedge into the Cottage grounds, and you will see, where Satyrs dance and Ceres smiles to the waving fields of the autumn, ancients that aforetime were affiliated to the New Brig of Ayr and that must have excited the admiration of the boy Burns as they did that of many boys after him. There is the electric car gliding up to the door of the Cottage ; within the walls of the Cottage and in the museum adjacent there are whispering memories of a chequered life, and of songs that gladden and that sadden, that charm and that ennoble, that are growing old in years, and that are as young as the feelings, and the needs, and the aspirations of the day. The Cottage you will see has come through a process of restoration. For me, I should have preferred it as it was, if only it could have endured changeless ; but that could not be. For even as the stones of the Scula Sancta have been worn by the knees of the creeping pilgrims to Rome, so the Auld Clay Bigging was in danger of its many pilgrims and their devout but hearty tread, and of succumbing to the elements that are the decaying fingers of time. If it could not be that the Cottage should remain for ever exactly as it was, then be it said that the restoration is worthy, and that the Cottage is none the less the Cottage that it has been "snodded up" and made worthy. But of its museum and relics I do not stay to tell. These would open up another field than that of the *Burnsiana geographica*.

Alas ! that it should have to be said that change is even now being written upon the whole scene of Alloway, and that henceforth, from Cottage to Doon, it must cease to be the quiet nook that so well befitted the birth-place of an Immortal ! Already right to the very banks and braes there stretches from Ayr the cables and the lines of electricity, and all day long the cars go to and fro all heedless of the changes their presence denotes upon the realms of classic song. Hard too by Alloway's auld haunted kirk the ground yawns, and in the depths—deeper than where the dead sleep—there are gangs of men tunnelling and digging in virgin soil and making their way through clay, and sand, and gravel, down towards the River Doon, so that in due time the locomotive, fire-breathing and space-devouring, may flit athwart the classic stream and plunge into the depths on the other side ere climbing up the brae to the slopes and the sunlight of Carrick. Is this the spot where witches danced and Satan's seat was ? Can it be that any self-respecting warlock or witch should remain where, close by, the bull's eyes of the electric cars are shining, and where the steam horse goes ploughing and plunging along ? Shall any Cutty Sark ever again make free with the proprieties within these bare roofless walls, and kick calisthenic defiance to the lightning's flash and the thunder's roll ?

I trow not. For there arises a vision of villadom extending all around—streets, terraces, crescents, circuses, drives, avenues, walks, and all the other resources of contracting and suburban civilisation—tea gardens, also a band stand, a coffee-house, buffets, restaurants, ice cream saloons with

real Italians in them ; nick-nack shops for the sale of articles made of wood grown on the banks of the Doon ; French and German barbers ; perhaps—Heaven help us ! but who can tell ?—a Hydropathic !

From the consideration of which things I refrain, in that it is always worse to contemplate such things than to meet them and to deal with them as they arise.

WILLIAM ROBERTSON.

Author of "Auld Ayr,"

"Kings of Carrick," &c., &c.



KIRKPATRICK SHARPE'S ESTIMATE OF BURNS.

AN UNPUBLISHED MEMORANDUM.

TO all admirers of Burns who have perused the published correspondence of Charles Kirkpatrick Sharpe it must be matter of regret that he either wrote so little about Burns, or so little of what he may have written has yet seen the light. His father, Charles Sharpe, of Hoddam, was a personal friend of the Poet during the latter years of his career—a friendship which apparently had its beginning in the clever prose piece of humour, signed “Johnny Faa,” which Burns addressed to him in April, 1791. During his boyhood, Charles Kirkpatrick, third son of this gentleman, must have been familiar with at least the closing events of the Poet’s career, for it was he who, upon request, forwarded to Allan Cunningham the oft-quoted story of Burns’s alleged act of disloyalty in the theatre at Dumfries, of which he claimed to be an eye-witness. He was then a boy of eleven years of age, and chanced to be present at the play along with his mother on the eventful evening. Dr. Wallace, in his new edition of Chambers, says that the Sharpes disliked Burns and always wrote disparagingly of him. but this is scarce borne out by the quotations from the Sharpe correspondence which will be found in another part of the present volume, nor is it corroborated by the memorandum we now have the privilege of laying before our readers. The *Ca Ira* affair Kirkpatrick Sharpe recounts from memory, and, though it may not be correct in every detail, there is no trace of malevolence, to our thinking, in the whole narrative.

“I think you do human nature injustice,” he writes to “Honest Allan,” “as to malicious people entrapping Burns in his political conversations, for I know that he was most woefully indiscreet on that point, and I remember one proof. We were at the play in Dumfries in October, 1792—the Caledonian Hunt being then in the town. The play was ‘As You Like It,’ Miss Fontenelle, *Rosalind*, when ‘God Save the King’ was called for and sung; we all stood up uncovered, but Burns sat still in the middle of the pit with his hat on his head. There was a great tumult, with shouts of

‘Turn him out!—Shame, Burns!’ which continued a good while. At last he was either expelled or forced to take off his hat—I forget which; nor can my mother remember. This silly conduct all sensible persons condemned.”

That some such incident undoubtedly occurred is evident from what Burns wrote to Graham of Fintry on 5th January following:—

“I was in the playhouse one night when *Ca Ira* was called for. I was in the middle of the pit, and from the pit the clamour arose. One or two individuals with whom I occasionally associate were of the party, but I neither knew of the plot nor joined in the plot, nor even opened my lips either to hiss or huzza that or any other political tune whatever. I looked on myself as far too obscure a man to have any weight in quelling a riot; at the same time, as a character of higher respectability than to yell in the howlings of a rabble. This was the conduct of all the first characters of the place; and these characters knew, and will avow, that such was my conduct.”

Neither version, it will be observed, contradicts the other, and the truth appears to be that it was Burns’s deliberate neutrality which drew the public attention to him above all others; for though he still designates himself “an obscure man,” there is not the slightest doubt that he was by that time universally acknowledged to be the most remarkable man of every audience, in poor provincial Dumfries at least.

That the Sharpe family exhibited becoming interest in the Edinburgh movement to perpetuate the memory of Burns is proved by the following letter, which has only recently been brought under our notice:—

GEO. THOMSON TO CHAS. KIRKPATRICK SHARPE.

“BAXTER’S PLACE,

“28th November, 1831.

“DEAR SIR,—I return the MSS. of Burns with my best thanks for the pleasure I have had in examining them. The letter to your father is delightfully humorous and eccentric, and is improved I think in the printed copy* by shortening the detail belonging to the poet’s galligaskins.

“I felt much obliged to you for your kind intention of introducing me to your brother, but for the delicate circumstances which you mention. I merely wished to place in his hands a letter addressed to the Caledonian Hunt, relative to the monument now in the course of being erected on the Calton Hill to Burns; but not having found him at home, I left the letter

* The humorous letter already referred to.

for him, which I have no doubt he will lay before the first general meeting of that distinguished Club.

"I am, DEAR SIR, with much esteem,

"Your faithful and very humble Servant,

"G. THOMSON.

"Chas. Kirkpatrick Sharpe, Esq."

In addition to what he may have learned from his father and other contemporaries of the Poet, the most of Charles Kirkpatrick Sharpe's life was spent in Edinburgh, where he moved in circles the most likely to be replete with information concerning Burns and everything pertaining to him. His father lived till 1813; Graham of Fintry died in 1815; Creech, in the same year; Alexander Cunninghame, in 1812; Professor Ferguson was alive in 1816; Dugald Stewart lived till the middle of 1828; Peter Hill, till 1837; Lord Woodhouselea died in 1813; the Duchess of Gordon survived till 1812; Clarinda lived in Edinburgh till 1841; and Jean Lorrimer, in the same city, till 1831. These names by no means exhaust the list. And when the character and tastes of Kirkpatrick Sharpe are considered—his bachelor life and *penchant* for gossip; his zeal as a collector of all kinds of antiquities, material and literary; his contributions to the ballad literature of Scotland—it will be seen that his seeming reticence on the subject of the National Poet cannot be accounted for on the score of paucity of material. Thomson, in the letter quoted above, refers to a collection of Burns manuscripts in Sharpe's possession at that date. The editors of the *Centenary Edition* make no mention of this collection, and it would be interesting to know where it now is. Scott Douglas refers to it once at least, in connection with the "Election Ballads," but, as he only refers to one item, the probability is that it was dispersed after Kirkpatrick Sharpe's death by his housekeeper, to whom he left the bulk of his collections. Perhaps the real reason for his reticence regarding Burns is given in the opening sentence of the following memorandum, which has kindly been placed at our disposal by its present possessor, the Rev. William Findlay, Edinburgh. In 1800, the slipshod work of "well-meaning" Dr. Currie was given to the world, in the four volumes which, but for their charitable object, would better never have been printed. His unwarranted treatment of certain episodes in the Poet's life, which superficially bore the

impress of authority, was seized upon by the Poet's detractors as a peg whereon to hang a host of further calumnies, and so a wordy war broke out which has continued in more or less guerilla fashion down to the present day. In Sharpe's day—at the very date the memorandum bears—the conflict waged fiercely, but he took no active part in it, preferring the cool atmosphere of his study to the heated one of partisanship. Regarding what he has here written, opinions are certain to differ. Not a word, however, which can be construed as malicious towards Burns appears in the whole document; on the contrary, consciously or unconsciously, he constitutes himself the Poet's counsel for defence against the consequences of the malign influence of a woman of whom he evidently entertains the lowest opinion. Whether he was justified in holding that opinion or not, we do not stay to inquire. It was presumably the opinion current amongst her own set, to use a slang phrase, and therefore, perhaps, more open to question on that very account; for the aristocratic scandalmongers of the Duchess of Gordon's Edinburgh must needs find some explanation other than a platonic one of the remarkable intimacy which existed between the Scottish Sappho and an unquhile “grass-widow,” whose nativity was in the tropics. If Burns “spared her in the principal point”—whatever that may be—Sharpe spares her in none.

MEMORANDUM by CHAS. KIRKPATRICK SHARPE (written on the back of a Receipt from his father's Dumfries agents, Walker & Gordon, dated 8th Jany. 1808).

“I do not choose to remember—or rather to record—Burns's frailties, however such things might amuse the public—he was exactly like other people as to his faults—these, however, bore no proportion to his genius.

“He was very unlucky in his position—tho those called his superiors at first (*sic*)

pretended to relish his compositions and conversation, they were not fitted, for the greater part, to do so—he must quickly have discovered this—hence his rudeness in conversation, which was much complained of.

“Mr Riddell was a man of very limited understanding—Mr Mac-
in Dumfriesshire
Murdo, and perhaps one gentleman more, were the only people who really could understand his merit.

democrats

“Some of his gentle friends were foolish, crack brained Whigs, who, I have no doubt, egged him on, nay inspired, his extravagant notions, which did him so much harm—this was suggested to me by a person, who

though he entertained very different political notions from Burns, loved, admired, and befriended him to the last.

"There was a Lady—it is needless to outrage her ashes by recording her name—whose intimacy with B. did him essential injury—their connection was notorious—and she made him quarrel for some time with a connexion of her own, a worthy man, to whom her deluded lover lay under many obligations.

"She was an affected—painted—crooked postiche—with a mouth from ear to ear—and a turned up nose—bandy legs—which she however thought fit to display—and a flat bosom, rubbed over with pearl powder, a cornelian cross hung artfully as a contrast, which was bared in the evening to her petticoat tyings—this pickled frog (for such she looked, amid her own collection of natural curiosities) Burns admired and loved—they quarrelled once, however, on account of a strolling player—and Burns wrote a copy satirical of verses on the Lady—which she afterwards kindly forgave, for a very obvious reason—amid all his bitterness he spared her in the principal point, which made her shunned by her own sex, and despised by the rest of the community.

"He was a Jacobite and a Democrat—strange conjunction! His intemperance was venial—when one considers that the gentry with whom he associated generally drank brandy and water whenever they met in the morning—and never dined together without getting drunk."

Allowing the first part of this remarkable production to pass without remark, as best befits its Anglo-Saxon vigour and directness, the question is—Who was this "pickled frog" who did Burns such "essential injury." Clarinda, as we have seen, was alive at the time, and so was Chloris. The references to "ashes," the "strolling player," and the "satirical verses on the Lady," along with others almost equally suggestive, leave little room for doubt as to the identity of the person meant. The date which the memorandum bears is 8th January, 1808, but it must be noted that that date refers only to the receipt, on the blank reverse of which Sharpe, certainly at a subsequent date, and probably soon after the announcement of the death of a certain lady, wrote this caustic description of her. That he knew most of Burns's female celebrities is clear from a MS. note of his which Scott Douglas prints in his Edinburgh edition (vi., 159), and which runs as follows :—

"This song ('O wat ye wha's in yon toun') celebrates an early friend of mine, Mrs. Oswald, born Lucy Johnstone. One of the stanzas is nothing but 'Were I laid on Greenland's coast,' in the *Beggars' Opera*. At the same time Burns wrote these verses the fair Lucinda was well

turned of thirty, and ten years older than her husband, but still a charming creature. In truth, however, she looked like the mother of her husband, who had a remarkably youthful appearance. Venus and Cupid! I have seen and been acquainted with all Burns's ladies whom he has celebrated, saving Miss Alexander and Mrs. M'Lehose, and I could describe their dresses as well as their features."

The "strolling player" referred to may be Williamson, the actor, who figures as the Esopus of a certain satirical "Epistle." The Poet's lampoons consequent on the Riddell quarrel are now seldom read, but it may be interesting to compare Burns in anger with Kirkpatrick Sharpe on the judgment-seat. In the "Monody" he says:—

"How cold is that bosom which folly once fired,
How pale is that cheek where the rouge lately glistened,

* * * * *

Here lies, now a prey to insulting neglect,
What once was a butterfly, gay in life's beam."

In the "Epistle from Esopus," the language is even less flattering:—

"Prepare, Maria, for a horrid tale
Will turn thy very rouge to deadly pale;
Will make thy hair, tho' erst from gipsy poll'd,
By barber woven, and by barber sold,
Though twisted smooth with Harry's nicest care,
Like hoary bristles to erect and stare.

* * * * *

Still she undaunted reels and rattles on,
And dares the public like a noontide sun.
What scandal called Maria's jaunty stagger
The ricket reeling of a crooked swagger?

* * * * *

Who calls thee pert, affected, vain coquette,
A wit in folly, and a fool in wit!
Who says that fool alone is not thy due,
And quotes thy treacheries to prove it true!"

The immediate cause of the estrangement between Burns and the Riddells of Woodley Park has been so often rehearsed that we need not here reproduce the details. That Robert Riddell, of Glenriddell, took the side of his relatives in the quarrel was nothing more than might have been expected, though it seems to have roused the "stubborn something" in Burns which so unfortunately found expression. Burns's remorseful letter from "the nether world," which he penned

the day after his offence was committed, might have ultimately been received as atonement sufficient, had not meddling busy-bodies fanned the flame and widened the breach. That letter and those which followed it, along with the generous tribute which Maria Riddell paid to the memory of Burns ere almost his clay was cold, form a curious commentary on Kirkpatrick Sharpe's suggested reason for the forgiving spirit of the lady he refers to, the inspiring motive of which he, strange to say, makes out to be "that which made her shunned by her own sex, and despised by the rest of the community." This new reading of an old text cannot, of course, be received as gospel on the *ipse dixit* of Charles Kirkpatrick Sharpe, and our chief reasons for chronicling it are the forestalling of the Henleyan discoverer and the eliciting of whatever further light on the subject may yet be available.

EDITOR.



In Memoriam.

DR. PETER ROSS OF NEW YORK.

R. W. PETER ROSS, Treasurer of Scotia Lodge, No. 634, and Grand Historian of the Grand Lodge, died at his home, No. 62 West Sixty-sixth Street, on Monday morning, June 2, 1902, of nervous prostration brought on by overwork. The death of Bro. Ross is a loss to the Masonic fraternity that will be sorely felt.

THE LITERARY WORK OF DR. PETER ROSS.

[The following sketch appeared a few years ago in *The Home Journal*.]

In that interesting and well-written work *Scotland and the Scots: Essays Illustrative of Scottish Life, History, and Character*, we read: "In journalism we find the Scot in the foremost ranks. The New York *Herald* was founded by James Gordon Bennett, a native of Aberdeen. Whitelaw Reid, the editor of the New York *Tribune*, is of immediate Scotch descent. William Swinton has had a stirring and changeful career as a newspaper correspondent, editor, and man of letters. Thomas C. Latta, of the Brooklyn *Times*, a native of Fifeshire, is perhaps better known as a song writer than a journalist, but his long connection with the press warrants his being mentioned here. Col. McClure, the best known journalist in Philadelphia, claims Scottish descent. George Brown, of the Toronto *Globe*, was a native of Edinburgh; and the founder of the Montreal *Witness*, Mr. John Dougall, was a native of Paisley. The Guelph *Mercury* was owned and

edited for nearly a quarter of a century by George Pirie, a native of Aberdeen, and a lyrical poet of much ability. Daniel Morrison, a native of Inverness, did much good service as a journalist on such papers as the *Toronto Leader* and the *New York Tribune*."

Many other notable names might appropriately be added to this list of distinguished Scottish-American *littérateurs*, and perhaps none more deservedly than that of the author of the book from which we have just made the quotation—Dr. Peter Ross, who for over twenty-five years has successfully laboured in the literary field as journalist and author. To-day he is what is known as a special contributor on several of our great daily and weekly newspapers, besides being a writer for the *Westminster Review* and one or two other British publications. Dr. Ross is a native of Inverness, Scotland, having been born there on the 11th of January, 1847. A few years later his parents removed to Edinburgh, and here in due time the boy began his educational studies.

As soon as his school days were over, or at the age of fourteen, he became apprenticed to Miles Macphail, the once famous Established Church publisher in Edinburgh. After leaving Macphail's establishment, Dr. Ross was employed in various stores in Edinburgh and Glasgow, and had already accomplished some excellent literary work. He contributed a history of Edinburgh to the *Midlothian Advertiser*, and several clever articles from his pen appeared in the *Edinburgh Evening Courant*, the *Caledonian Mercury*, the *Glasgow Mail*, &c.

In 1870 he edited the *Poetical Works of Sir William Alexander*, in three large volumes, and in 1871 he compiled and published *The Songs of Scotland, Chronologically Arranged, with Memoirs and Notes*. This work had a very extensive sale from the first, and a number of editions were rapidly disposed of. A new edition with preface, &c., has just been issued by the enterprising Scottish publisher, Mr. Alexander Gardner, of Paisley, and the press in general has accorded it a very hearty welcome in its new form. It has long since been classed as a standard on the subject, and it is to be found in every public and prominent library in the British Empire. Besides brief memoirs of the authors, it contains a great amount of historical and antiquarian information,

which is of the highest value, not only to the student, but to every one interested in any way in the song literature of Scotland.

Dr. Ross was married at Perth in 1872 to Miss Mary Dryerre, an accomplished and highly intelligent young lady, and sister of the well-known Perthshire poet and correspondent, Henry Dryerre of Blairgowrie. In the fall of 1873, and under the impression that the United States afforded better opportunities for advancement in a literary career, he took up his residence in New York city. Here he at once identified himself with the press, and ere long became a recognised authority on matters relating to Great Britain, and especially to Scotland. He also took an active part in Scottish society matters, and for many years past he has been unanimously elected secretary of the North American Caledonian Association, the Grand Lodge, so to speak, of the Caledonian clubs of the United States and Canada.

In 1886 he published his first American work, *A Life of Saint Andrew*, and very appropriately dedicated it to John S. Kennedy, Esq., then President of the St. Andrew's Society of the State of New York. This was a peculiar work, and soon commanded attention from prominent Scotsmen in all parts of America. It treats of St. Andrew from his early years, describes his missionary work in detail as far as is known, tells about his closing years, how he became the patron Saint for Scotland, &c. But the most interesting chapter in the book to the writer is the one entitled "Saint Andrew among the Poets." This chapter contains some really excellent poetry on the subject of Saint Andrew, and great credit is due to Dr. Ross for having brought so much of it together and in so convenient a form.

The chapter ends very appropriately with a poem that first appeared in the *Christian at Work*, entitled "Twa Scots." No author's name is attached to the poem, and as it has been quoted far and wide it will no doubt interest many people to know that Dr. Ross himself is the author of it. The three last verses are particularly fine, while the composition taken altogether proves that the author possesses a poetic faculty, a gift which he ought to cultivate much more than he evidently does at present.

TWA SCOTS.

Twa youthfu' Scots cam' ower the sea
 Frae where the Spey first meets the ocean,
 To try and win Dame Fortune's smiles
 In rustic toil or trade's commotion.

They loved their hame, its hills and dales,
 Wi' grand historic lore attendant,
 But lack o' gear gaed little hope
 That bidin', they'd be independent.

By wild Lake Erie's rugged shore
 They settled, and wi' sturdy toil
 They clear'd a farm frae brush and root,
 And glean'd gear frae the virgin soil.

And twa miles south there lay a toun
 Where centred a' the county's treasure :
 And soon in it they had some trade,
 Their craps to sell, their corn to measure.

Their lassies syne frae Scotland cam',
 And settled doun in comfort wi' them,
 And weel-stocked houses crown'd the farm
 And couthy bairns were born to them.

As years roll'd on their interests lay
 Alike at stake in farm an' toun :
 And wealth cam' flowin' in apace,
 And blythesome ilka day wore roun'.

Ane owned a railroad, ane a mine,
 Ane had a mill and ane a quarry,
 And as their hands grew fu', their bairns
 Took part and hain'd them frae the worry.

Ane built a kirk, and fee'd it fair ;
 Ane built the puir, the sick, the lame
 A snug and bien like restin' place,
 And call'd it a Saint Andrew's Hame.

And to the puir at hame, some wealth
 They freely sent baith spring and simmer,
 And mony a frail man blessed their names,
 And for their peace pray'd mony a kimmer.

Sae passed their lives content and pure,
 Aye winnin' love through bein' kindly,
 And helpin' ithers up the brae
 They ance had clam'd sae sair and blindly.

And when at last their time did come,
 And baith to their lang hame were carried,
 The neighbours a' for mony miles
 Foregathered roun' where they were buried.

And o'er their graves is ae braid stane
 Which haps their clay frae weet and wind ;
 And at the foot are carved these lines,
 'Neath where their names are intertwined :

"God rest them ! Now their work is o'er ;
 On their fair fame there's ne'er a blot,
 They acted well their several parts
 And loved to help a brither Scot.

"For this was aye their hamely creed—
 Ilk Scotsman is a Scotsman's brither ;—
 And whiles wi' glee they sung a sang,
 Some auld stave learned on hills o' heather.

"They did whate'er they thought was right,
 And shared alike earth's glee and sorrow ;
 And when life's work was done and past,
 They won the peace which comes—to-morrow."

Dr. Ross's next contribution to Scottish-American literature was *Scotland and the Scots*, the work from which we made our opening extract. Too much praise cannot be bestowed on this work, as it is one of high literary merit ; and such men as Professor John Stuart Blackie, Rev. Dr. Charles Rogers, and Rev. Dr. William M. Taylor have referred to it in very flattering terms.

Dr. Ross is at present engaged on the manuscripts of some other works, the most important one being *A History of Scottish Literature*. This work has cost him several years of close study and research, and two years ago he accumulated considerable special information for it while on a visit to Scotland. It is not a mere history of Scottish poetry, but a complete history of Scottish literature, embracing all branches from the earliest period down to the present day. It is well advanced towards completion, and when published, from what the writer has seen of it, the student and others interested in the subject will, like him, be gratified at the evidence it presents to Scotland's literary wealth in all departments.

It is almost unnecessary to say that Dr. Ross is a great admirer of the national poet, Robert Burns, and that he has

written some very fine articles in connection with the poet and his times. A few of these articles have been reprinted in such works as *Highland Mary*, *Burnsiana*, &c. He is also an enthusiastic Freemason, having been originally initiated into the Thistle and Rose Lodge, Glasgow. On his arrival in New York he joined Scotia Lodge, and has held many of its offices, in particular that of master for two years and treasurer for several years. In his recent visit to Scotland he was elected an honorary member of Canongate Kilwinning Lodge, No. 2, Edinburgh—the Lodge, by the way, of which Robert Burns was crowned poet laureate, and of this honour he is justly proud.

Apart from the books which Dr. Ross has published, he is the author of a number of interesting lectures which have been delivered in the best possible style by Mr. Charles H. Govan, the well-known elocutionist, before large audiences in New York, Brooklyn, Boston, and other large cities. These lectures are on various subjects, such as "Burns in the Highlands," "A Night with Sir Walter Scott," "The Great Scottish-American Author, Washington Irving," "Old Edinburgh," "A Run Through Scotland," &c. They are well written and form a very delightful and instructive evening's entertainment. We might say considerably more in connection with Dr. Ross and his literary abilities, but we presume we have said sufficient for the time being. We would simply add, by way of conclusion, that he is a warm-hearted, whole-souled man, and a patriotic American citizen. Such men as he are a credit to the country, and help in their own way to sustain the respect in which the United States is held abroad.

CLUB NOTES.

[COMMUNICATED.]

BRIDGETON BURNS CLUB ANNIVERSARY REPORT.—JANUARY, 1902.

“The Annual Business Meeting of the Club was held in the Side-Room, Mechanics’ Hall, on the evening of Monday, 20th January, 1902—James Young, Esq., President, in the chair.

“The Secretary (Mr. Cochran) reported the proceedings of the Club for the past year as recorded in the minute book, intimating that 17 new members had been added to the roll.

“The Club took part in the Glasgow and District Burns Clubs’ Bowling Tournament in June last. Four rinks entered for the M’Lennan Cup, but none of them were successful in securing the trophy. This bowling match was instituted a few years ago among the Burns Clubs of Glasgow, and it is hoped that all the members of the Club who are enthusiastic bowlers will intimate to the Secretary their willingness to compete for this cup, so that the Club may this year put forward as strong a representation as possible.

“A very successful Excursion was held in the summer. The company went by train to Stirling, and drove from there to Alva Glen, and back to Stirling *via* Tillicoultry. A ‘Tattie an’ Herrin’ Supper of the members and friends was held on 30th October last, when a most enjoyable evening was spent.

“The Treasurer (Mr. Murray) reported on the finance of the Club. The report was adopted.

“Thereafter Daniel Duncan, Esq., was elected President for the ensuing year; D. L. Stevenson, Esq., Vice-President; and the Directors and Office-bearers were appointed.

“The Children’s Competitions were held in December last, when Rector Menzies acted as judge in the Gold Medal Competition, Councillor George Taggart in the Singing and Choir Competitions, and Mr. John Forsyth in the Recitation Competitions. The Committee are glad to report that a number of new schools took part in the various Competitions this year, which shows a more lively interest in the work of the Club. The following is a list of the prize-winners:—Gold medal, Robert Carmichael (St. James’s Public School); Singing—Seniors (silver medal—girls), Esther Ritchie (St. James’s Public School); (silver medal—boys), James Caldwell (Hozier Street Public School); Recitation—Seniors (silver medal), Maggie M’Lean (Martyrs’ Public School); Juniors (first prize), Maggie Haddow (Parkhead Public School). The successful Choir in the

Part-Singing Competition was that from Hozier Street Public School, under the leadership of Mr. Peter Gardner.

"The Annual Concert and Presentation of Prizes to the Children was held in the Mechanics' Hall on 17th January, when all the prize-winners sang and recited. There was a good attendance of members and friends at the concert, the programme of which was entirely sustained by the competitors.



"The Anniversary of Burns's Birthday was celebrated by a Dinner in the Arcade Café, on 24th January. About 60 gentlemen were present. James Young, Esq., presided, and Daniel Duncan, Esq., acted as croupier."

COMPETITIONS.

Since 1878 this Club has carried on a series of Competitions among children in Glasgow. The Committee have been delighted with the manner in which the schoolmasters in Glasgow have taken up the Competitions. Originally the Competitions were confined to the children of

the members of the Club, and also the schools in the East End of Glasgow, but, in response to the demand, the Competitions have now been opened to all the schools within the municipal boundary of Glasgow. The Club started in 1878 with a Competition for Recitation and Analysing and Paraphrasing Selected Passages from the Works of Burns, to the successful competitor in which they gave a gold medal. In 1884 the Club added another Competition for children who were judged the best singers of any two songs of Burns, and gave a silver medal to the successful competitors. Other Competitions were added from time to time. The Competitions now in vogue under the auspices of this Club are as follows:—Gold Medal Competition for the scholar who excels in Analysing and Paraphrasing selected passages from a named piece; Recitation (Seniors), silver medal; (Juniors), prizes; Singing (Seniors), silver medal to boy and girl; (Juniors), prizes to boy and girl. The Senior and Gold Medal Competitions are confined to children under 16 years of age, and the Junior Competitions to children in Standards III. and IV. Part-Singing Competition—This is one of the newest Competitions of the Club, and is perhaps one of the most popular. It was instituted six years ago, and is competed for annually by choirs representing public schools in Glasgow, the object being to encourage part-singing of the songs of Burns. The Shield, which is a large and handsome piece of decorative work, was designed and made by Mr. Robert Scott, 8 Buchanan Street, Glasgow. It is of solid silver and is mounted on an oak background. The panels are chased in bold relief, and, besides the portrait of the Poet, represent the Cottage, “Tam o’ Shanter,” “Cottar’s Saturday Night,” Poosie Nancie’s, and the Auld Brig. The pictures are surrounded by a graceful design in thistles and daisies. The winning school retains the Shield for the current year, and the conductor of the choir is awarded a suitable souvenir. All these Competitions are largely taken advantage of, and prove a great source of benefit to the young people. The judges in the various Competitions are:—Gold Medal Competition, Mr. Andrew Hoy, F.E.I.S., who succeeded the late Rector Menzies—Mr. Menzies having been the judge in this Competition since its inception in 1878 to the date of his death; Recitation Competitions, Mr. John Forsyth; Singing and Choir Competitions, Councillor George Taggart. A Concert is given annually in Bridgeton by the successful competitors in the various Competitions, and this Concert is much appreciated by the East-End people. Annexed is a sketch of the Shield for the Choir Competition.

SUNDERLAND BURNS CLUB.

SYLLABUS.—SEASON 1902-3.

DATE.	SUBJECT.	SPEAKER.
Oct. 1	“The Bridal of Triermain,” . . .	Mr. R. C. Lyness.
„ 15	“Tales they tell,” . . .	Mr. J. F. Crooks.
Nov. 5	“Scottish Humour,” . . .	Mr. W. W. Tagg.
„ 19	“James Graham”(first Marquis of Montrose),	Mr. G. Mackay.

DATE.	SUBJECT.	SPEAKER.
Dec. 3	Annual Meeting—Election of Officers.	
„ 17	President's Address.	
1903.		
Jan. 7	“National Songs,”	Members.
„ 21	“Thomas Carlyle,”	Mr. A. R. Calvert.
„ 24	Annual Dinner, Palatine Hotel,	Dr. R. Anderson
„ 27	Scottish Concert in Victoria Hall.	[[Gateshead].
Feb. 4	“Scenes of Scotland” (illustrated), . .	Messrs. Allan and Grayston.
„ 18	“Coinneach Odhar” (the Brahan Seer), .	Mr. M. M'Lennan.
Mar. 4	“The Library of Burns,”	Mr. W. Ogilvie.
„ 18	“Snuff: is it so?”	Mr. N. Elliot.
Apr. 1	} Business Meetings.	
May 6		
Sept. 2		

Meetings held in Palatine Hotel, at 8 p.m.

FIFTH ANNUAL REPORT.

At the Annual Meeting, Mr. M. NEILSON, the Hon. Secretary, said:—
 “Gentlemen—Just as, in ordinary business, we are accustomed at the end of a certain period to ‘take stock’ and review our general position, so it is fitting that at the close of our Fifth Year we should bring our Club life under a very brief review. Whilst, as a general rule, the dictum that ‘Comparisons are odious’ is true enough, few members will cavil at making a comparison between the Burns Club of the present day and the Burns Club of five years ago. When we launched out in the new century great things were expected, and this has been in a measure realised, for, if we but think of the great loss the nation has sustained in the early part of the year—the death of Her Most Gracious Majesty Queen Victoria, and the consequent almost entire suspension of all entertainments—we must congratulate ourselves that we are not amongst those institutions whose efforts must be, in a large measure, stunted and crippled through this national loss. We, as loyal Scotsmen, made every possible arrangement to obviate any difficulty, and I am pleased to say that a few pounds will cover our loss. This could only be brought about by the prompt business-like action of our office-bearers, and the loyal and hearty support of our members. A letter of condolence and sympathy was sent to the new King, and the following reply was received:—

“‘Home Office, March 28th, 1901.

“‘Sir,—I am commanded by the King to convey to you, hereby, His Majesty's thanks for the loyal and dutiful address of the Members of the Sunderland Burns Club, expressing sympathy on the occasion of the lamented death of Her late Majesty Queen Victoria, and congratulations on his accession to the Throne.—I am, Sir,

“‘Your obedient Servant,

“‘CHAS. T. RITCHIE.

“‘Matthew Neilson, Esq., Sunderland Burns Club.’

ANNUAL MEETING.

“Our Annual Meeting was a pleasant gathering, and the desire of the members has been fulfilled—*i.e.*, that we have a pianist. From this, our present meeting, the subscription shall be raised to 3s. 6d., and, as soon as possible, an improvement in the harmony part of our Meetings may be expected. A great reform cannot be expected all at once; in fact, we will have a difficulty in finding just the man we want. But we are hopeful that all the members will suspend their judgment of our choice and allow your Committee to make such arrangements as will conduce to the best interests of our Club. Good music, like good ‘anything,’ has a powerful influence, and we have the songs and the men: all we want is a loyal, enthusiastic ‘Scot,’ if possible, to develop the musical part of our meetings.

CONCERT.

“The Annual Concert was, considering the fact already stated, a success, which should impress our members with confidence and reassurance that a Scotch Concert is necessary, is essential, and can only be carried out successfully by the members of the Burns Club.

BANQUET.

“In accordance with the express wish and desire, the Annual Dinner was deferred till February 8th, and none can say that it was not a wise arrangement. If our Burns Club did nothing more for the lovers of Burns and his writings than provide such a treat as was given by the Rev. David Tasker, we have great cause for thankfulness, and must feel that a great step has been taken forward. His treatment of the ‘Songs of Burns’ was the best exposition that the Club has ever heard, and we are proud of the honour he has conferred upon us by accepting the Honorary Vice-Presidency. We are indebted to our esteemed Past-President, Robt. Falconer, Esq., for his kindness in entertaining the reverend gentleman during his visit.

CONVERSAZIONE.

“In connection with the Conversazione, it was felt that March was late in the season and that a more suitable date might be arranged. It was held on St. Andrew’s Night, November 30th, and proved that the Committee were justified in making the alteration. A large company assembled in Mr. Wetherell’s Rooms, which were tastefully decorated for the occasion. Dancing was kept up with great spirit till the ‘wee short hours ayont the twal.’

PICNIC.

“The Picnic was, for the second time in our history, not proceeded with, but, with a change of day, a more successful arrangement may be made. This is accounted for from the fact that most of our members are business men, and a Saturday is a very bad day for them. Wednesday has proved a success; why not continue this, except for the purpose of experimenting?

LITERATURE.

"Out of 20 *Chronicles* purchased we have sold 19, a single copy being added to our library. This is very gratifying, and points to a greater and closer study of things Burnsian, and is another strong point in our favour; 19 *Chronicles* sold means 19 readers, and that reading of a profitable and interesting nature. If we get readers, we are bound to get papers for our ordinary meetings, and the *Chronicle* has a distinct use in this way to keep for reading.

MEMBERSHIP.

"Our membership has not suffered much, but we must suggest that some means be taken whereby our Club may be kept before the Scotchmen of Sunderland. During the year we have added eleven new members. We have lost ten by removal from the district and one by death. Our roll, therefore, owing to arrears, will be somewhat less than last year. Better that we should have a small roll of active members than a large one with a great number of names of little practical use.

"The Winter Session was most successfully opened by the late Mr. John Cameron; none who listened to that paper shall ever forget it—an intellectual treat. 'He was a man, take him for all in all; we shall not look upon his like again.'

"Our Meetings are fairly well attended, but yet we ask for some improvement in attendance. A glance at our Syllabus will show how well we are supported, and we question if any Burns Club in the whole world has such a healthy Syllabus or has such willing members. We are, properly speaking, not a Burns Club in the accepted sense of the term, but a Burns Literary Society."

PRESENTATION.

During our progress as a Burns Club, much of the work has necessarily fallen upon our amiable Secretary. While we were conscious that no money could recompense him, we also felt that our duty was, as far as possible, to recognise his labours. Accordingly, a Sub-Committee was formed, consisting of the President and Committee, and a very handsome gold watch was presented to Mr. Neilson. The hearty response from every member and the good words of appreciation makes his "watch" more than valuable to him, as it must be, and is, a great source of satisfaction to know that only golden opinions were expressed on every hand. Our Honorary President, Alderman Burns, J.P., made the presentation, and Mr. Neilson thanked the members for their kindness. It was, he said, his love for Burns and the principles that he enunciated that made him, first, a Burns student, and, secondly, the Secretary of the Burns Club—a position of trust he holds with pride, and, he hoped, with honour to the Club.—*Communicated by* TREASURER TURNER.

[Mr. Neilson is a native of Dreghorn, Ayrshire, and received his education at Kilmaurs, under Mr. M'Naught, parochial schoolmaster.]

ROSEBERRY BURNS CLUB.

SYLLABUS FOR SESSION 1902 - 1903.

DATE.	SUBJECT.	SPEAKER.
1902.		
Oct. 14	Smoking Concert—President's Address,	Mr. H. P. Bayne.
Nov. 11	Lecture — "The Romance that lies around the Lower Clyde" (with Lime-Light Illustrations), . . .	Mr. A. Kerr Bruce.
,, 25	Literary and Musical Symposium.	
Dec. 16	Lecture—"Robert Louis Stevenson,"	Mr. James Love.
1903.		
Jan. 13	Lecture—"Burns and the Border," . . .	Mr. Andrew M'Callum.
,, 26	Anniversary Dinner, in Alexandra Hotel, Bath Street, . . .	J. G. A. Baird, Esq., M.P.
Feb. 10	Lecture—"Burns and the Church," . . .	Rev. R. N. Thomson.
,, 24	Literary and Musical Symposium.	
Mar. 10	Lecture—"Some Burns Characteris- tics: or, Flowers and Fruit from the Poet's Garden," . . .	Mr. James Walsh.
,, 24	Lecture—"Burns as a Politician," . . .	Mr. Alex. Pollock.
April 14	Tattie an' Herrin' Supper.	

The Club meets at 8 o'clock, in the Bank Restaurant, Queen Street, Glasgow.

The Committee request that members of the Club will endeavour to attend all Meetings promptly at 8 o'clock.

COMPETITION.

The Executive of the Club have pleasure in recording handsome prizes from two valued members to encourage the study of the "Poems and Songs of Burns" among the children of the City of Glasgow. From one member they have received a handsome gold medal, specially designed, valued at five guineas; from another, a three-guinea copy of "The Footsteps of Dr. Johnson in 'Scotland,'" by George Birbeck Hill, D.C.L., Pembroke College, Oxford, and illustrated by Lancelot Speed.

It is intended that these prizes should be offered for competition among the children attending our Board Schools.

THORNLIEBANK BURNS CLUB.

EIGHTH SCHOOL CHILDREN'S COMPETITION.

The eighth competition in singing, reading, and piano playing, promoted by the Thornliebank Burns Club, and open to all the children attending the public school, took place in the Public Hall on the evening of Friday, 26th September. There were originally 42 competitors, but at the preliminary competition on the previous Friday evening the number was reduced to 26. Only two of these were for piano playing. The small entry in this section was accounted for by the fact that, as the school year

ended in June when many of the senior pupils left, most of the present music pupils are not far enough advanced to enter such a competition. Mr. Andrew McCallum, the President of the Club, was chairman of the gathering.

The President, in his opening remarks, said it had often been brought against Burns Clubs that they did not justify their existence. He admitted that in some cases the charge was true, but said that it could not be applied to the Club under whose auspices they were presently met. Since its institution eleven years ago, the Club had done a great deal to justify its existence. It worked not only for the benefit of the members, but also for the benefit of both old and young in the village. The members had profited much by the frequent social gatherings of an elevating character and by the annual trip to the scenes which were celebrated in the works of the Poet. With most of these scenes the members of the Club had become personally acquainted during the past eleven years. For the adults of the village the Club had arranged various concerts, and on the platform of that hall the best songs of Burns had been rendered by the ablest Scottish vocalists. For the benefit of the children, competitions in singing and reading the works of the Poet and playing Scottish music on the piano had been promoted, and the present one was the eighth gathering of this nature. Of the need for such competitions there could be no question. One who was in the habit of attending many functions of a social character could not but notice how comparatively few songs of Burns were heard on these occasions, and singers were not slow to confess that they were unable to give one of Burns's songs. The Burns Clubs were, therefore, doing a good work in instilling into the young people a love and a knowledge of the songs of the national Poet, the result of which would be that they would not only give a great deal of pleasure to themselves, but convey it to others. When it was considered how many years these competitions extended over, and how many children had taken part in them, it would be seen how far-reaching was the influence of the work of the Burns Club. The President concluded by saying that Mr. Connor would superintend the competition.

Mr. Connor, before calling on the first child, explained that the infants were entitled to choose any piece they liked, but the seniors were restricted to the works of the Poet. The competition lasted about an hour and a half, and at the close the results were announced as follows:—Infants—Singing—1st, Mary Nisbet; 2nd, Agnes Howat; 3rd, Robert Stephen. Reading—1st, Mary Nisbet; 2nd, Robert Winter; 3rd, Margaret Sinclair. Seniors—Singing—1st, Annie Roy; 2nd, Willie Neil; 3rd, Jeanie Hart; 4th, Kate Henderson. In this competition the fourth prize was given on the recommendation of the judges, being presented by Mr. Connor. Reading—1st, Mary McCabe; 2nd, James Whyte; 3rd, Sarah Roy and Daniel Irvine, equal. Two third prizes were awarded, the extra one being also given by Mr. Connor. Piano playing—1st, Helen McMath; 2nd, Maggie Nisbet. The following gentlemen acted as judges:—Singing and piano playing—Messrs. William R. Thomson, Shawlands, and R. B. McMillan, Barrhead; Reading—Messrs. William Milne, Barrhead, and John Richmond, Barrhead. While the audience were awaiting the decision of the judges, Mr. George Neil sang "The Lass of Ballochmyle."

The President, after distributing the prizes to the successful competitors, called for a vote of thanks to Mr. Connor and his staff, especially mentioning Miss Halliday and Miss M'Intyre, and also to the judges. Mr. Connor replied, and the gathering was brought to a close.

ALBANY BURNS CLUB.

SYLLABUS.—SESSION 1902-1903.

1902.
 Oct. 1 Opening Address—"Some Thoughts on the Influence which Robert Burns has Exercised on the Work of the So-called Minor Poets," President Goodall.
 Nov. 5 "Burns and Ecclesiasticism," Ex-Deacon Jack.
 Dec. 3 "Burns's 'Simper James,'" Dr. Cullen.
1903.
 Jan. 7 "A Visit to the Land of Burns" (in rhyme), Mr. Arch. Norval.
 „ 23 Anniversary Dinner — "The Immortal Memory," Rev. David Dickie.
 Feb. 4 "Burns's 'Olla Podrida,'" Mr. Thos. Kennedy.
 Mar. 4 Closing Remarks, Vice-Pres. Taylor.

The Club meets on the first Wednesday of each month (from October till March inclusive) in White & Smith's Trades' House Restaurant, 89 Glassford Street, at 8 o'clock. Harmony at 8.30, when members have the privilege of introducing friends.

MACLENNAN CUP BOWLING COMPETITION.

This Competition takes place in June, and members desirous of taking part in the game should send in their names to the Secretary not later than 1st May. (Entry Money, 2s.)

KIPPEN AND DISTRICT BURNS CLUB.

The Annual General Meeting of this Club was held in the Gillespie Memorial Hall—Mr. Robert Jackson, President, presided. After the minutes of previous meeting had been read and approved of, the Chairman said that many valuable prizes had been presented to the Club for the School Children's Competition by honorary members and others, and that the Club had had a most prosperous and busy year throughout. As most members present knew, the primary object of the Club was to promote a knowledge of the life and work of Robert Burns, Scotland's National Bard, and to establish a fund for the encouragement of that knowledge and cultivation of the works of Burns and Scottish literature amongst the children of our district, and, seeing they had distributed 43 prizes to school children at this year's competition for singing and reciting parts of the works of Burns, surely that fact of itself showed that the rising

generation was interested and likely to further immortalise the poet's memory.

The meeting thereafter appointed the following honorary members :—
Honorary President, John Monteath, Esq., Wright Park. Honorary members—J. M'Killop, Esq., M.P., of Polmont Park; Stephen Mitchell, Esq., Boquhan; Dr. M'Diarmid, J.P., Oakbank; Rev. H. W. Hunter, U.F.C. Manse; Messrs. J. W. Campbell, Glentirran; W. H. Carmichael, Ivy Dene; and John Montgomery, Buchlyvie.

It was agreed to hold the Annual Concert in aid of Prize Competition Fund on or about 21st November, and the Committee were empowered to arrange for debates, lectures, or social meetings, which they think suitable or likely to contribute to the mutual improvement and enjoyment of all interested.

GLENDAUEL BURNS CLUB AND LITERARY SOCIETY.

SYLLABUS.—SESSION 1902-1903.

Oct. 23	"Robert Louis Stevenson,"	Rev. G. A. Stalker, M.A., B.D.
Nov. 6	"The Defence of the Empire,"	Mr. Walter Buchanan.
,, 20	"Romance of Astronomy,"	Mr. Arthur Barrett, M.A.
Dec. 4	Lantern Entertainment,	{ Lewis D. Wigan, Esq. F. G. Cradock Hartopp, Esq.
,, 18	"The Glen and Some of its Old Stories,"	Mr. A. Brown.
,, 25	Hat Night.	
Jan. 8	"Burns,"	Rev. J. MacLachlan.
,, 22	"Sheep Farming in Cowal, Past and Present,"	Mr. D. Buchanan.
,, 26	Annual Dinner.	
Feb. 5	"Darwin—'Origin of Species,'"	Mr. P. Wilson.
,, 19	"The Relief March from Kabul to Kandahar, 1880, under Lieut.-General Sir Fred. Roberts, V.C., G.C.B.,"	Col. Burnley Campbell.
Mar. 5	"Milton,"	Col. MacInnes.
,, 19	President's Address,	Mr. A. Weir.
	Annual Business Meeting.	

THE DUNEDIN BURNS CLUB ELEVENTH ANNUAL REPORT.

Ladies and Gentlemen,—In submitting to you the Eleventh Annual Report and Balance-Sheet of the Dunedin Burns Club, your Committee beg to report as follows :—

"The Club continues to increase in membership, the attendance at the monthly meetings is well kept up, and the entertainments have been very

enjoyable. The anniversary of the birth of Sir Walter Scott was again held on an ordinary meeting night; the attendance was good, and all acquitted themselves very satisfactorily. During the year we have been favoured with addresses from several speakers—amongst whom was the Chief Justice, Sir Robert Stout, K.C.M.G.—which were very much appreciated. The Committee regret to have to report that the Club has sustained a great loss by the death of our patron, Mr. A. J. Burns, a grand-nephew of the Poet and one of the founders of the Club. His enthusiasm and love for national music and literature have contributed much to our Club's continued success. We also regret the loss we have sustained by the deaths of two prominent public men—the Hon. Sir John M'Kenzie and Mr. M. J. Scobie M'Kenzie. It should also be noted that several of our members are fighting the battles of the Empire in South Africa—one of whom (Trooper Hugh Cameron Gillies) has given his young life in the cause of right and justice. In conjunction with the other Scottish bodies, the Club took part in presenting an address of welcome to H.R.H. the Duke of York; and later on, in the same connection, met, welcomed, and entertained General Sir Hector Macdonald. The Choir have maintained their character for excellence. The solo-singing has been fully up to our usual standard. We have also had recitations from ladies and gentlemen of well-known ability. The Club owes a deep debt of gratitude to all those who, in their several capacities, have contributed to the success of the monthly meetings. The Anniversary gathering of the Club to celebrate the birth of Robert Burns was held on the 24th January, as the 25th fell on a Saturday. The entertainment was of a first-class nature, but the attendance was somewhat disappointing. The oration was delivered by J. A. Millar, Esq., M.H.R., and was attentively listened to, and gave great pleasure to those who were privileged to be present. The Club's piper, Mr. Meiklejohn, has been very regular in his attendance at the monthly meetings, and has discoursed music that warms the heart of every lover of Scotland and her traditions. The question of raising funds to build a hall for the Club has not received much attention this year, but we hope that something will be done during the coming year towards making a start with a fund for such a laudable object. We have made a new departure during the year in inviting visits from kindred societies, and, on invitation, returned the compliment by visiting them. Your Committee believe this to be a legitimate manner of carrying out the purposes for which this Club was formed. The visits have been very much enjoyed by all the parties who have participated in them. We would strongly urge on our successors in office a continuance of this practice. We have also had the pleasure and privilege of a visit from the members of the local Highland Company of Volunteers, who entered into the spirit of the gathering, and through their esteemed commander (Captain Stoneham) expressed themselves very much pleased with their entertainment. The Club have again been placed under a debt of gratitude to Miss Forgan and the editor of the *Edinburgh Scotsman* for the handsome gift of heather gathered on the bonny hills of Scotland. The Committee are glad to be able to report a slight improvement in the funds of the Club this year, and trust that the members will keep up their attendance and

endeavour to still further increase the membership, that we may maintain the position we now hold of being the premier Burns Club of the Southern Hemisphere. The Committee have held 13 meetings during the year. The attendance of members has been fair, and the work has been carried on harmoniously. All the office-bearers retire by effluxion of time, and are eligible for re-election.

“W. C. M’NEE, President.”

DUNDEE BURNS CLUB.

The Dundee Club, we are glad to be informed, is in a most flourishing condition. Last year marked its forty-third session, and the Annual Dinner was held in the Club-Rooms, Nethergate. The President, Mr. James Binny, proposed “The Immortal Memory” in an exceptionally eloquent speech, of which the following formed the peroration :—

“His songs are the great and pre-eminent glory of Burns. Here he is unapproachable. If all else were swept away, by these alone he would hold his place in the front rank of the immortals. One wonders how the voice of criticism can ever be heard. Of course, Burns’s poems—which are stained with his heart’s blood and compacted with his tears, which heave with his groans as with an earthquake and glow with the red light of his passions or flash with the lightnings of his indignation—cannot appeal to the sympathies of those complacent critics who draw their inspirations from Blue China and the other great realities of life. But, in presence of his songs, I should have thought they would have been hushed into silence, lest one whisper should disturb the exquisite melody of the love lyrics with which he has enriched all time.”

The Secretary of the “Vale of Leven Glencairn” Club writes :—“We have had a most successful season. The three local Clubs here—viz., the ‘Alexandria,’ the ‘Glencairn,’ and the ‘Bonhill’—agreed to have a joint Hallowe’en Meeting, which was such a great success that it is proposed to make it an annual fixture. There is no rivalry between the Clubs, and the best of feeling prevails.—ALEX. CAMPBELL.”



REVIEWS.

SPEECHES AND ESSAYS, WITH POEMS ON BURNS. GIBSON BROTHERS,
Printers. 1902.

THIS handy volume is best described by what appears on the reverse of the title-page, which runs as follows:—"At a meeting of the Burns Club of Washington, April 10th, 1876, a Committee was directed to publish in book form, as a contribution to Burns literature, the speech of John Wilson, delivered to 70,000 people congregated on the banks of the Doon, on the return of Burns's son from India in 1844, which had never been published in this country; the great oration of Dr. Wallace, delivered in Edinburgh on Burns's birthday, 1872; together with the speeches delivered, and letters read, before the Club on various Anniversary occasions by the following distinguished statesmen and orators:—Gen. Jas. A. Garfield, Hon. J. G. Blaine, Prof. James Monroe, Hon. S. S. Cox, Hon. W. P. Frye, Hon. J. Proctor Knott, and others. In the Second Edition we add the essay of Mr. Andrew Carnegie, the speeches of Lord Rosebery, Ralph Waldo Emerson, Hon. George F. Hoar, Wm. R. Smith, Hon. David B. Henderson, and Dr. MacLeod, and letter of Hon. E. R. Hoar, and sundry interesting poems. These last are by Montgomery, Halleck, Campbell, Mrs. Wm. R. Smith, and others." All this is accomplished in some 90 odd pages, in clear and readable type. In addition, excellent photo-gravures are given of Bonnie Jean, Mrs. Brown, and Jean Armour Burns Brown, of Dumfries, daughter and grand-daughter of Robert, the eldest son of the Poet. The book is therefore a *multum in parvo* of Burns oratory, and forms excellent value for the modest price asked. The imprint we give as it stands on the title-page.

HENLEY AND BURNS. By Dr. JOHN ROSS. Stirling: ENEAS MACKAY,
43 Murray Place. London: GRIBBINGS & Co., Ltd., 18 Bury
Street, W.

OF all the excellent handbooks on Burns and Burnsiana from the industrious pen of Dr. Ross, this is perhaps the handiest and most valuable. In his preface, he informs us that most of the papers which are here reprinted were stowed away in his library, labelled "An Appendix to the Centenary Burns," and his object in issuing them in book form was to counteract in some measure the offensive work of Mr. Henley. They are, for the most part, reproductions from the newspaper press of the date of issue of the Centenary Edition, and include the scathing criticisms which appeared in the *Scotsman*, the *Edinburgh Evening News*, the *Daily Record*, the *Kilmarnock Standard*, the *Greenock Telegraph*, the *London Daily Chronicle*, *Saint Andrew*, &c., &c. The selection also includes the speech of Mr. F. Faithfull Begg, M.P., to the Rosebery Club, Glasgow; that of Dr. Wallace, M.P., to the Leeds Caledonian Society; and those of Sheriff

Brand, the Rev. J. H. M'Culloch, and others. These are all well worthy of preservation; but, by some overlook, Dr. Ross has omitted the trouncing administered by Dr. Robertson Nicoll in the *British Weekly* of September 30th, 1897, which we reproduce by way of completing the indictment. We note that the book may be had from the publishers, bound up with Henley's Essay (post free, 3s. 9d.), and no more instructive volume can be placed in the Burns corner of the student's library.

“MR. HENLEY ON BURNS THE RAKE.

“To the Editor of *The British Weekly*.

“Sir,—The last volume of the fine edition of Burns, edited by Mr. Henley and Mr. Henderson, and published by Messrs. Jack, of Edinburgh, has now come to hand. The book is completed in four volumes, and though the binding does not altogether please me, in every other respect the publishers have done their work to admiration. The most important—no, not the most important, but the most challenging—part of the work appears in this volume. It is the essay of Mr. Henley upon Burns. It has been kept to the very last, and is apparently intended to be taken as a highly rectified spirit; in short, a kind of elixir.

“Before discussing the essay, it is right to recognise in the most cordial manner the great merits of the edition, the thoroughness, conscientiousness, and accuracy with which the editors have done their work. Burns scholars, of whom I do not profess to be one, have hit blots in it, and the temper of the whole is, of course, blameable. The editors have made something too much of their researches in the British Museum, and their conclusion, which is a mere commonplace, that Burns owed much to older singers. Any Scot can see for himself that the interpretation of Scotch words in the glossary is sometimes incorrect and inadequate. Of the truculent insolence with which other editors are spoken of, nothing need be said. But every fair-minded critic will recognise that the labour has been performed with a due sense of its importance, and Mr. Henderson, to whom the best of it is probably due, is to be heartily congratulated on the result. On the whole, the book is not so good and useful a one as the Wallace Chambers edition of Burns, which has the great advantage of being complete, and is superior alike in its knowledge and in its general tone. Nevertheless, the Henley-Henderson edition will occupy an honourable place in its class, and future editors will be glad to consult it, although all that it contains of new matter will be ultimately absorbed in a much better book.

“When I first became aware of Mr. Henley's existence he was a contributor to the *Academy*. The *Academy* was then a fourpenny weekly, if I mistake not, with signed reviews. Among the writers was Robert Louis Stevenson, whose contributions always showed his characteristic touch. The novels, which used to be done in a weekly bundle by one writer, were divided among Mr. Andrew Lang, Mr. Saintsbury, Mr. Henley, and others. Mr. Lang did that kind of thing brilliantly, does it to this day brilliantly in the *Times*. Mr. Saintsbury was always honest and readable; but it was, I will frankly confess, a disappointment to see Mr. Henley's

name. He was good-natured, but dull. There was no flash of brightness in his writing, and his benevolence—for example, to Mrs. Henry Wood—was perhaps excessive. I was also a subscriber to a paper with which he was connected, *London*—one of about 150 or 200 subscribers; at least, so I was told by one of the editors. But Mr. Henley first made his mark in the *Scots Observer*. By that time he had apparently discovered that in the ordinary way he would never impress the public. He devoted himself accordingly to slashing. He dredged the slang dictionary for adjectives. He threw aside such trifles as good nature and good feeling, and, it is not too much to say, outraged every convention, if not even every decency, of literature. He gathered around him a few contributors like-minded, along with many others, and their work for some time was a good deal talked of, though never, I believe, in the commercial sense, successful. Undoubtedly some good was done by frank speaking, and certainly Mr. Henley at times showed that he could be generous and encouraging. This is sufficiently proved by the affection entertained towards him by some of the young men to whom he gave a start. Nevertheless, it was pretty plain that almost the whole claim which his criticism had to attention was its deliberate intention to give pain. If Mr. Henley had continued in his natural style—the style of a gentleman, at least—he would have filled up respectable columns, and no one would have mentioned him twice. For, as a critic, he is too impressionable to do valuable work. He is too bitterly prejudiced, too eager to strike everyone whose views do not happen to agree with his own, and too much of a self-educated man to accomplish permanent work. I do not use the term ‘self-educated’ in any offensive way. It is to Mr. Henley’s credit that he has read diligently and intelligently a large number of books. And it is still more to his credit that he has a very high ideal of the editor’s function. But his fame as a prose writer—I am not speaking of his poetry, which puts him high up amongst the minor poets of the day—depends entirely on the fact that he is a literary swash-buckler. Take from him the slang dictionary, impose upon him the ordinary laws which govern the conduct of gentlemen, and there is not much left to speak of. I think, however, he has done in his time a good and valuable work. He has proved to the hilt that there is no public for the slashing style of journalism. No one can ruin a paper more effectually than by taking to that, for the public after all loves fairness, courtesy, moderation. The fact is, apart from the public altogether, these journals are ultimately ruined by the squabbles on their staff. After everybody has been shown up, including, as *Punch* kindly suggested, Tennyson and Newman, there is nothing for it but that the staff should turn upon one another. As the members have skins of incredible sensitiveness, or rather have no skins at all, the result of this is a general massacre. Among reminiscences over which one may sometimes smile, I have several of the way in which the members of the staff of the *National Observer* described one another in the strictest confidence—a confidence which I am always going to keep. Towards Mr. Henley himself literary men have not cherished resentment, partly because they know that he has good qualities, and partly for another reason which I will not name. I will only say that the reason is not that they feared him.

"It was somewhat puzzling that Mr. Henley should undertake an edition of Burns. He is not a Scotsman. He knows little or nothing of Scotland. The character and genius of the country are entirely repellant to him. But the answer is supplied by this essay. The essay is not upon Burns the man or Burns the poet. It is almost entirely upon Burns the rake. Over the sadder and baser incidents in Burns's career, Mr. Henley literally gloats. Every amour is described as particularly as Mr. Henley dares. He is also sadly restrained because he cannot quote with freedom from works which decent publishers have suppressed. He hankers after 'The Merry Muses,' a book which he has been the first to praise. To Mr. Henley it is 'unique and precious.' It bears testimony to an entirely admirable talent. Mr. Henley says our fathers loved *sculduldery*, although he does not seem to know of Scott's classical example of that love, and I am not going to tell him the volume. The letter of Burns to Ainslie, of date 3rd March, 1788, is partly quoted, but Mr. Henley or his publishers have been afraid. Nevertheless he cannot resist saying, 'The original must be read, or the reader will never wholly understand what manner of man the writer was.' However, he finds a good deal of material in Burns's life, and he is eager to suggest that there was more. He repudiates the more kindly view of Burns's last days, although, to do him justice, he does not adopt the very worst suggestions. In anyone other than Mr. Henley, it would be considered grossly impertinent to call Burns's sister by a name which could not be quoted in any newspaper. But, in the riotous coarseness of the essay, the phrase passed almost without remark. Something, however, should be said of the attack on Mary Campbell. Mr. Henley is most anxious to show that she was a woman of bad character, not only of bad character, but of the very worst character. So far as I can make out, the whole evidence he has for this is that there was a certain Mary Campbell who figures in the Dundonald Session records. Mr. Henley rages exceedingly against the people who dare to think she was as she is pictured in that lovely and immortal song, 'Thou lingering star of lessening ray.' It need hardly be said that Mr. Henley has a very poor opinion of this poem. Let it be remembered that we know nothing about Mary Campbell except from Burns himself, and that all he tells us and all she inspired within him make us believe that she sleeps in a pure grave. We decline to apply to her any of the epithets Mr. Henley has resorted to his slang dictionary for, because she was a woman, because she is now defenceless and dead, because we know that her poet thought of her memory with lingering and sacred tenderness. Of course, these reasons are Greek to Mr. Henley, but he must be content to leave room in this planet for those who understand them.

"If, then, anyone wishes to know the worst that can be said about Burns's life, if he wishes to have the story told with vigour and with a certain sympathy, he may be recommended to Mr. Henley's essay. If he looks for new facts, he will look in vain. If he looks for valuable criticism, he will also look in vain. There are some criticisms which I think true enough, but which are utterly commonplace. For example, he does not think well of what Burns wrote in English. He thinks that he was

never really at home, never at his best, except in Scotch. I should be inclined to say that, with certain exceptions, this may be allowed. But Principal Shairp put the same criticism far better in his much-decried biography of Burns, published by Messrs. Macmillan. Mr. Henley likes the attacks made by Burns upon religion and upon, let us say, conventionality. Burns is, in his mind, a lewd peasant. 'He was absolutely of his station and his time. The poor-living, lewd, grimy, free-spoken, ribald old Scots' peasant world came to a full, brilliant, and even majestic close in his work.' If 'The Hallowe'en,' 'Holy Willie,' and such pieces did not keep Burns's fame up, Mr. Henley wonders whether 'The Cottar's Saturday Night,' 'The Vision,' and 'The Mountain Daisy' would have escaped the iniquity of oblivion. Mr. Henley's idea of the Kirk of Scotland is that it was in 1759 still offensive enough and still potent enough to make life miserable, to warp the characters of men and women, and to turn the tempers and affections of many from the kindly and natural way. He also speaks of the life of Scotland as made up of theology and fornication, and so forth, and so forth.

"I can scarcely think that any Scotsman will give himself the smallest trouble to reply to such statements. He will simply say, 'You know nothing of Scotland and nothing of Scottish religion, and no man could ever explain either to you.' Happily there are Scotsmen, and Englishmen too, who have written of Burns in a worthier strain, and it is a deep refreshment to take up Carlyle after Henley. Does any rational person believe that Burns was a rake, and nothing more; that it is the obscenity and irreligion of his poems that preserve them? No doubt Scotsmen may have gone too far in refusing to see the real faults of Burns, but it is largely because they see that what wrecked his life plays but little part in the enduring influence he now exercises upon his country. The first thought that any worthy critic of Burns would have emphasised is the fact that he rose up in a generation which had forgotten passion, rose up from the deepest obscurity, without weapons, loaded with penury and toil, weakened by the follies that laid him low, dying at thirty-seven, and yet altering the whole course of British literature, and leaving a name as immortal as that of Shakespeare. Such a criticism would have dwelt upon the fact that he was the voice of Scotland, that he first gave language to the inarticulate passion and longing and rebellion in the hearts of the Scottish people. That was his desire from his twenty-fifth year.

" 'E'en then a wish—I mind its power—
 A wish that to my latest hour
 Shall strongly heave my breast,
 That I, for puir auld Scotland's sake,
 Some usefu' plan or buik could make
 Or sing a sang at least.
 The rough bur thistle spreading wide
 Among the bearded bear,
 I turned the weeder clips aside,
 And spared the symbol dear.'

"A true criticism would have had much to say of Burns as the great poet of love. He was not permanently degraded to the service of lust. The highest, the purest, the most consecrating passion finds its voice in him. Such a criticism would have dwelt on his intense affection for his country, on the genuine reverence for religion which marks much of his work, on his sincerity, on his sympathy with nature, on his deep and sometimes unbearable pathos.

" 'The pale Moon is setting beyond the white wave
And time is setting with me, O !'

"It may be impossible to forget his aberrations, his excesses, his sins against those who should have been dearest ; but, if these things are to be remembered, how much more is to be remembered besides. But, above all, what is never to be forgotten is the bitter, remorseful sorrow for the times when he served in the 'leprous armada' of sin. The Scottish people have not forgotten, and they never will forget, how he spoke of his own sad life :—

" 'The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow
And softer flame,
But thoughtless folly laid him low,
And stained his name.
Reader, attend ! whether thy soul
Soars fancy's flight beyond the pole,
Or darkly grubs this earthly hole
In low pursuit—
Know prudent, cautious self-control
Is wisdom's root.'

"They have said 'Amen' to this true and humble and human judgment, and they wish to say no more. Let us not, however, part in anger from Mr. Henley, for Scotsmen are too sure of their poet to be very angry with anyone who misconceives him or very grateful to anyone who defends him. Mr. Henley has done his best with the side of Burns he understands. He has shown great industry and he has spared no pains. Scotsmen will take what helps them, and will wish Mr. Henley a better temper and a better understanding. They love Burns and they pity him. They may not love Mr. Henley, but him too they will pity, if they trouble to read him.

"I am, Sir, yours, &c.,

"CLAUDIUS CLEAR.

"Basil Regis, Middlesex, Tuesday."

SCOTIA'S SATURNALIA ON THE NIGHT OF THE TWENTY-FIFTH JANUARY. By ALEXANDER MILLER, Author of "Bacchus and Bohemia." Printed by the Author, 289 Dumbarton Road, Glasgow, 1902.

THIS is a sixpenny pamphlet containing a poem of some thirty-five stanzas in which the Author professes to describe the *menu* and toast list of an

anniversary meeting he had the misfortune to attend on some "twenty-fifth" of recent date. We do not know Mr. Miller, nor can we quite make out the *locale* of the rowdy club whose "saturnalia" he celebrates; we have consequently no means of gauging how much of his picturesque description is due to the lively imagination of the poet. The following are all the facts we have to go upon:—

" We got a farmer for the chair,
 A priest for the oration,
 But Kyle knew not the former's fare,
 Nor Rome the latter's station.
 The platform, if it might be dull,
 Could never be a dumb show,
 That bore a writer at the mull,
 A banker at the bum-throw.

 Then one and all forsook the scene
 Of such a happy drinking,
 And men who enemies had been
 Went down the roadway linking;
 And some went north by Cumnock banks,
 And some went south by Catrine,
 While some stepped in to ease their shanks,
 With stories in the latrine."

From Dumbarton Road to Cumnock is a far cry, but, of course, the Muse in these railway days is not dependent on her wings. The Cumnock men must look to it; we have never gone so far afield on the twenty-fifth, but if what Mr. Miller says is true, the Federation must be called upon to purge its roll. The Chairman, it appears, cannot preserve order even when the "Immortal Memory" is being proposed, for "the priest" was interrupted in the most disgraceful and riotous manner by a personage who is thus described—

" His County Ayr, his surname Graham,
 And whisky his cognomen,
 He counted slightly sin and shame,
 But amply his abdomen."

" Whisky Graham" is the material embodiment of the author's idea of the common Burnsite as it appears in rhymed form on his title-page—

" The common run his only fun,
 In temper little sadder,
 His only note a goodly throat,
 Or a most capacious bladder."

This animal may be very common on "Cumnock banks," viewed through Mr. Miller's poetic spectacles, but he is certainly very uncommon in Burns Clubs everywhere else. Were he by any fortuitous chance to gain admittance to a respectable Burns meeting, his filthy tongue would entail the services of the "chucker-out" as soon as it began to wag, accompanied by

a parting blessing on that part of his anatomy which Mr. Miller is in the habit of rhyming with the word "verse." To be brief, we fail to grasp the purpose of this poem, if, indeed, it has any purpose at all beyond that of a peg on which the author hangs some 280 rhymes to which he has made everything else subservient—sense, syntax, and synthesis—the result frequently being a perplexing jumble of words from which there is no extrication without an author's key. The pamphlet is certainly a curiosity in Burnsiana, and when we have said that, probably we have said enough.

IN CLOVER AND HEATHER. By WALLACE BRUCE. WILLIAM BLACKWOOD & SONS, Edinburgh and London: Bryant Union, Temple Court, New York, 1896.

THIS is a dainty volume of poems by Mr. Wallace Bruce, who, several years ago, acted as American Consul in the city of Edinburgh. The author is well known on both sides of the Atlantic as a talented lecturer on literary subjects, and he is, moreover, a minor poet of no mean order, whose productions have already had a most favourable reception at the hands of the reading public of Britain and America. In common with most cultured Americans, he is a great admirer of Burns, no fewer than three pieces in the present volume being devoted to that theme, the handling showing enthusiasm, just appreciation, elevation of thought, and marked facility and felicity of rhyme. "Scott's Greeting to Burns" is a bold conception which might have degenerated into burlesque in weaker hands. The author animates the statues of Shakespeare, Scott, and Burns, and represents them holding high converse in the Central Park, New York. Possibly our Southern friends may pucker their brows at Scott's covert claim on behalf of his native country, expressed in the following stanza—

"O Robin, if we had a plaid,
We'd quite convert yon Stratford lad;
He said, in truth, but yestermorn,
I'm Scotch in wit, though English born."

Of the other pieces, "Inasmuch—a Christmas Story" displays an amount of dramatic power seldom met with in those days of universal versifying. The book will prove an acquisition to all lovers of good poetry.



NOTES AND QUERIES.

BURNS COTTAGE ASSOCIATION.

LOUISIANA PURCHASE EXPOSITION, TO BE HELD AT ST. LOUIS IN 1904.

THE Caledonian Society of St. Louis having come to the conclusion that Scotland should be well represented at the proposed Exhibition in that city two years hence, a Special Committee was appointed for the purpose of securing funds to build a Replica of Burns's Cottage in the grounds, and also a Museum for articles illustrating Scottish Literature and Art as well as the History of Scotland as a separate nation. Mr. Wallace Bruce, late U.S. Consul at Edinburgh, has been appointed Special Commissioner for Great Britain, and ex-Provost Mackay, Captain Sneddon, W. H. Dunlop of Doonside, and D. M'Naught, Directorate for Scotland. It is estimated that a sum of £10,000 will be required for the reproduction of the Cottage and the Palace of Stirling Castle, which latter is intended as a Valhalla of Scots Worthies and an exhibition gallery of articles connected with their personality. Appeals are to be issued to the possessors of portraits, manuscripts, and relics of distinguished Scots to have these on loan, the Committee coming under all obligations of insurance and cost of transit. Associate members, upon payment of one dollar, will receive a certificate of membership, entitling them to the use of the Cottage and Palace at the World's Fair, and to all the other privileges of membership. The project is an ambitious as well as a costly one, yet it must commend itself to all Burns admirers and patriotic Scots everywhere.

SCOTTISH BAZAAR IN MANCHESTER.

IN the spring of this year a movement was inaugurated by the Scottish residents in Manchester to raise funds for the purpose of founding and endowing a bed in the Southern Hospital in honour of the memory of the Scottish National Poet, and also a child's cot in the same institution to the memory of Sir Walter Scott. The Bazaar was held on the 8th, 9th, 10th, and 11th October, and was so successful that £4000 was placed at the disposal of the Committee, a sum so much exceeding the original £2700 aimed at that the scheme can now be completed on a much more liberal scale than was at first considered possible. The Bazaar was under the distinguished patronage of the Lord Mayor and Lady Mayoress, the Countess of Eglinton, Lady Houldsworth, Sir William Houldsworth, the Hon. A. J. Balfour, the Duke of Argyll, and other notables. Much of the success is due to the Committee, who left no stone unturned to achieve their object.

VISITORS TO BURNS'S COTTAGE AND MONUMENT.

THE returns as to the number of visitors to Burns's Cottage and Monument for the year ending 30th September, which have just been made up, exhibit an extraordinary increase, largely owing, no doubt, to the facilities afforded by the Ayr Corporation electric tramways. The adult visitors to the Cottage numbered 50,092, an increase of 11,332 compared with the previous two years ago. At the Monument the number of adults who paid for admission was 66,158, an increase of 18,582 compared with last year, and 9266 more than the previous record. The busiest day, both at the Cottage and Monument, was Glasgow Fair Monday, 21st July. At the Cottage on that day 2528 persons, and at the Monument 3774 persons passed through the turnstiles, while the returns for the Fair week showed 8724 visitors at the Cottage and 11,658 at the Monument — these figures constituting records for each place. There were a great many American visitors during August and September. The admissions to the Cottage during August reached the high total of 13,838, and it was also the biggest month of the year at the Monument.

SCOTTISH EXCISE.

A.D. 1812. EDINBURGH ALMANAC.

Robert Lawrie, General Surveyor for Edinburgh and Leith.
 Alexander Findlater, Collector, Glasgow.
 George Mackay, Collector, Greenock.
 Ivor Campbell, Collector, Ayr.
 Charles Gordon, Collector, Teviotdale.
 Gray Campbell, Collector, Aberdeen.
 Adam White, Collector, Paisley.
 Henry Hannah, Collector, Elgin.
 Robert Carrick, Supervisor, Linlithgow Collection.
 Angus M'Donald, Supervisor, Glasgow Collection.
 James Fletcher, General Examiner, Edinburgh.
 Daniel M'Lean, Warehousekeeper, Edinburgh.
 James Noble, Collector, Stirling.
 John Grant, Collector, Fife.
 James Peat, Collector, Linlithgow.
 Alex. Campbell, Collector, Haddington.
 Hugh Nairn, Supervisor, Aberdeen Collection.
 Peter Stalker, Supervisor, Dumfries Collection.
 Robt. M'Cracken, Collector, Dumfries.
 Thos. Ross, Collector, Argyll.
 Thos. Speirs, General Supervisor, Edinburgh.

R. W. MACFADZEAN, Ayr.

MEMENTO OF A WORLD-FAMOUS ROMANCE.

“‘ROBERT BURNS TO MARY’ is the inscription on a quaint-looking silver coffee-pot that attracted much curiosity last week at the auction-rooms of Mr. J. C. Stevens in King Street, Covent Garden, and was eventually sold for 17 guineas. Experts have christened this piece of plate the Argyll Cup, as it was a gift from the poet to his early love, ‘Highland Mary.’ The hall-mark date is 1784, so that Burns was probably not much over 25 when he sent the present to the pretty dairymaid at ‘The Castle of Montgomery,’ whose name he has immortalised in one of the noblest of all his ballads. Cunningham has described Mary as handsome rather than lovely, and possessing the neat foot and the low melodious voice that the poet loved. Burns was delighted with her good sense, and on Sundays loved to show her his favourite walks on the banks of the Ayr, in the woods of Coilsfield, and by the stream of Faile, where a thorn is pointed out as connected with their story. It was in these early stages of their brief courtship that the Argyll Cup was presented.”

[Remark upon this oracular newspaper paragraph is superfluous, but we may be allowed to hope that the purchaser has got value in specie. What next, we wonder, in the way of Burns relics!—ED.]

THE LATE REV. S. S. MURKLAND.

LAST month an old American Ayrshire man passed on “to the land o’ the leal” in the person of the Rev. Sydney Smith Murkland (or Murchland). Mr. Murkland was born in Kilmarnock in 1807, and died at his son’s residence at Farmville, Virginia, being 73 years old. His family were friends of Robert Burns, who sang of his aunt as the “divine” Miss Murkland. At an early age he devoted himself to mission work along with two or three young men of similar spirit, one of whom was, along with the celebrated martyr John Williams, a victim to the cannibalism of the South Sea Islanders. Mr. Murkland, after being married by the Rev. Dr. Ralph Wardlaw, of Glasgow, gave himself to missionary work at Demerara, which he left, on account of his health, for Nova Scotia. Thereafter he laboured as a minister in Virginia and North Carolina, founding several churches and the Riddle University at Charlotte, N.C., and showing throughout his long life a full average of Scottish energy, endurance, and adaptability to varying circumstances.—[*Glasgow Herald*, 13th April, 1880.]

W. INNES ADDISON, Glasgow University.

MR. PIERPONT MORGAN AND BURNS MSS.

WHETHER the Liverpool Athenæum will accept Mr. Pierpont Morgan’s offer of 25,000 dollars for the Burns MSS. in its possession (says the *Pall Mall Gazette*) remains to be seen. The manuscripts are in two volumes, which are perhaps best described, and certainly most briefly, in the catalogue of the Athenæum Library:—

** Poems written by Mr. Robert Burns, and selected by him from his imprinted collection for Robert Riddell, of Glenriddell, Esq., a quarto volume of 162 pages, exclusive of portrait, title, and an introductory letter. The letter and seventy-eight pages of the poem are entirely in the poet's autograph. The rest of the MS. is in the handwriting of amanuenses, with occasional corrections and remarks by Burns himself.

"Letters of Mr. Burns, which he selected for R. Riddell, Esq., of Glenriddell, F.A.S. of London and Edinburgh, and member of the Literary and Philosophical Society of Manchester. A quarto volume containing 103 pages, exclusive of title and portrait. The first six pages are blank : the rest of the volume is in Burns's autograph."

Captain Robert Riddell, it will be remembered, was Burns's good friend while he lived at Ellisland, and there are many references in the poet's letters to the genial Captain and his wife. The MSS. afterwards came into the possession of Dr. Currie, the poet's biographer, who was the first president of the Liverpool Athenæum. Dr. Currie left them to his son Wallace—not Robert, as has been stated—and they were presented by Wallace Currie's widow to the Athenæum in 1853.

The most interesting of the MSS. volumes is that containing the poetry, the title-page of which has the following lines on the poet :—

"Here native genius—gay, unique, and strong—
Shines through each page, and marks the tuneful song ;
Wrapt Admiration her warm tribute pays,
And Scotia proudly echoes all she says.
Bold Independence, too, illumines the theme,
And claims a manly privilege to Fame.
Vainly, O Burns ! would rank and riches shine,
Compared with inborn merit great as thine ;
These chance may take, as chance has often giv'n,
But pow'rs like thine can only come from Heav'n."

The preface, in Burns's handwriting, is an interesting document, and is as follows :—

"As this collection almost wholly consists of pieces local or unfinished fragments the effusion of a poetical moment, and bagatelles strung in rhyme simply *pour passer le temps*, the Author trusts that nobody into whose hands it may come will without his permission give, or allow to be taken, copies of anything here contained ; much less to give to the world at large what he never meant should see the light. At the Gentleman's request, whose from this time it shall be, the Collection was made ; and to him, and, I will add, to his amiable lady, it is presented as a sincere though small tribute of gratitude for the many many happy hours the Author has spent under their roof. There what Poverty even though accompanied with Genius must seldom expect to meet with at the tables and in the circles of Fashionable Life, his welcome has ever been, The cordiality of Kindness and warmth of Friendship. As from the situation in which it is now placed, this MSS. may be preserved, and this Preface read, when the hand that now writes and the heart that now dictates may be mouldering

in the dust, let these be regarded as the genuine sentiments of a man who seldom flattered any, and never those he loved."

It will be seen that Burns's desire was that none of the poems should be published. In fact, after the death of Captain Riddell he wrote a good deal more strongly in this strain than he did in the above preface. In a letter to Mrs. Riddell, he describes the poems as "puerile and silly" and "unfit for the public eye." "As I have some little fame at stake," he begs the return or destruction of the poems. Despite the poet's desire, however, most of the matter has been published in one form or another, some of it, however, for private circulation only. The manuscripts have, of course, been carefully examined by Burns editors, though it would seem as if no great interest were taken in them in Liverpool. They are open to inspection, however, by members of the Athenæum, which is a private institution.

THE YOUNG LAIRD OF WAUCHOPE.

A FEW days ago the young Laird of Wauchope, Mr. T. M'Millan Scott, came of age this year, and received the usual congratulations of neighbours and tenants residing in the Water of Rule. At Wauchope House the employees and tradesmen were entertained to a banquet—Mr. Veitch, farmer, presiding.

The venerable building in which these proceedings were held has an interesting history. It was here, on the 9th May, 1787, that Robert Burns met another poet, Mrs. Scott, of Wauchope House. He breakfasted by the way with Dr. Elliot, an old, weather-beaten medical. In passing, the party was entertained at a neighbouring laird's mansion, Wolflee, where a glass out of which he drank is carefully preserved. Mrs. Scott, of Wauchope House, to whom Burns addressed a complimentary poem and some correspondence, was the "Guidwife of Wauchope House." With pith and humour Burns describes her husband thus—"Mr. Scott, exactly the figure and face commonly given to Sancho Panza; very shrewd in his farming matters and not unfrequently stumbles on what may be called a strong thing rather than a good thing. Mrs. Scott has all the sense, taste, intrepidity of face, and bold critical decision which usually distinguish female authors." There is preserved in Wauchope House a green horn with a silver label on which is inscribed that "Burns drank out of this horn."

MOTTO—"A MAN'S A MAN FOR A' THAT."

The Burns Federation,

INSTITUTED, 1885.

Hon. President.—The Right Hon. The EARL OF ROSEBERY, K.G., K.T.

OFFICE-BEARERS.

President.—Provost MACKAY, J.P., Kilmarnock.

Vice-Presidents.—Sir JAMES SIVEWRIGHT, K.C.M.G.

WM. WALLACE, LL.D., 36 Lilybank Gardens, Glasgow.

WM. FREELAND, 34 Garturk Street, Govanhill.

Dr. WM. FINDLAY, 19 Westercraigs, Dennistoun.

DAVID MURRAY, M.A., B.Sc., Grammar School, Kilmarnock.

JAMES M'CULLOCH, President, Royalty Burns Club, Glasgow.

J. B. MORISON, Burns Club, 36 Nicolson Street, Greenock.

ROBERT FORD, 142 Ingleby Drive, Dennistoun.

J. THOMSON FINDLAY, Kilbowie.

THOS. CLARK, Hamilton.

GEO. MACKAY, Campsie.

J. S. JAMIESON, 344 Dumbarton Road, Partick.

Councillor HUGH ALEXANDER, Eastfield House, Rutherglen.

Councillor J. JEFFREY HUNTER, 139 St. Vincent Street, Glasgow.

A. M'CALLUM, Thornliebank.

J. HUNTER, Eastfield, Dumfries.

Hon. Secretary.—Captain D. SNEDDON, J.P., Kilmarnock.

Assistant Secretary.—THOMAS AMOS, M.A., Kilmarnock.

Hon. Treasurer.—JOSEPH BROCKIE, J.P., Royal Bank, Kilmarnock.

Editor, "Burns Chronicle."—D. M'NAUGHT, J.P., Benrig, Kilmaurs.

Auditors.—GEORGE DUNLOP, The "Standard" Office, Kilmarnock.

DAVID MURRAY, M.A., B.Sc., Kilmarnock.

CONSTITUTION.

- I. The *Federation* shall consist of an Hon. President, Executive Council, and the affiliated members of each Club.
- II. The *Executive Council* shall consist of a President, Vice-Presidents, Hon. Secretary, Hon. Treasurer, Editor of Annual *Burns Chronicle* and two Auditors—all of whom shall be elected annually and be eligible for re-election—also of the President, Vice-President, and Secretary of each affiliated club, and other gentlemen of eminence as Burnsites nominated by the Executive.
- III. All Past Presidents of the Federation shall *ex-officio* be members of the Executive Council.

OBJECTS OF THE FEDERATION.

1. To strengthen and consolidate the bond of fellowship existing amongst the members of Burns Clubs and kindred societies by universal affiliation.
2. To superintend the publication of works relating to Burns.
3. To acquire a fund for the purchase and preservation of Holograph Manuscripts and other Relics connected with the Life and Works of the Poet, and for other purposes of a like nature, as the Executive Council may determine.

RULES.

1. The headquarters of the Federation shall be at Kilmarnock, the town in which the Federation was inaugurated and carried to a practical issue, and which contains the only properly organised Burns Library and Museum in the United Kingdom.

2. Properly organised Burns Clubs, St. Andrew's Societies, and kindred Associations may be admitted to the Federation by application in writing to the Hon. Secretary, enclosing copy of Constitution and Rules.
3. The Registration fee is 21s., on receipt of which the Diploma of the Federation shall be issued, after being numbered and signed by the President and Hon. Secretary.
4. Members of every Burns Club or Kindred Association registered by the Federation shall be entitled to receive a pocket Diploma on payment of 1s. (*These payments are final—not annual.*)
5. The Funds of the Federation shall be vested in the Executive Council for the purposes before mentioned.
6. A meeting of the Executive Council shall be held annually during the Summer or Autumn months at such place as may be agreed upon by the Office-bearers, when reports of the year's transactions shall be submitted by the Hon. Secretary and Hon. Treasurer and Office-bearers elected for the ensuing year.
7. A meeting of the Office-bearers shall take place some time before the Annual Meeting of the Executive Council to make the necessary arrangements for the same.
8. That each Federated Club shall subscribe 10s. 6d. per annum towards the fund for the publication of the *Burns Chronicle*.
9. Notice of any amendment or alteration of the Constitution or Rules of the Federation, to be considered at the Annual Meeting, must be sent in writing to the Hon. Secretary not later than the 31st March.

BENEFITS.

1. Registered Clubs are supplied free with copies of newspapers containing accounts of meetings, demonstrations, &c., organised, conducted, or attended by the Executive Council of the Federation, and of the Annual Meeting of the Kilmarnock Burns Club.
2. Exchange of fraternal greetings on the anniversary of the Poet's natal day.
3. Members of Registered Clubs, who have provided themselves with pocket diplomas, are entitled to attend meetings of all Clubs on the Roll of the Federation, they being subject to the rules of the Club visited, but having no voice in its management unless admitted a member according to local form.
4. Members are entitled to be supplied, through the Secretaries of their respective Clubs, with copies of all works published by the Federation, at a discount of 33½ per cent.

BOOKS PUBLISHED BY THE FEDERATION.

BURNS'S HOLOGRAPH MANUSCRIPTS in the Kilmarnock Monument			
Museum, with Notes,	1889,	. .	1s. 6d.
BURNS'S CHRONICLE AND CLUB DIRECTORY,	1892,	. .	1s. 0d.
" "	1893,	. .	1s. 6d.
" "	1894,	. .	1s. 6d.
" "	1895,	. .	1s. 6d.
" "	1896,	. .	1s. 6d.
" "	1897,	. .	1s. 6d.
" "	1898,	. .	1s. 6d.
" "	1899,	. .	1s. 6d.
" "	1900,	. .	1s. 6d.
" "	1901,	. .	1s. 6d.
" "	1902,	. .	1s. 6d.
" "	1903,	. .	1s. 6d.

A few copies of the back vols. may still be had on application to the Hon. Secretary. Increased prices are charged when the vols. are out of print.

ANNUAL MEETING OF BURNS FEDERATION.

BURNS CLUB ROOMS,
GREENOCK, 15th July, 1902.

THE Annual Meeting of the Burns Federation was held here to-day at 11 a.m. The following delegates were present :—

No. 0, Kilmarnock. — Ex-Provost Mackay (presiding), Capt. D. Sneddon, J.P. ; D. M'Naught, J.P. ; ex-Ballie Wilson, J.P. ; George Dunlop, J.P. ; Dr. William Findlay, and Thomas Amos, M.A.

No. 9, Glasgow Royalty. — James M'Culloch, president.

No. 21, Greenock. — Sir James Sivewright, K.C.M.G., honorary president ; R. Stewart Walker, president ; J. B. Morison, secretary ; W. H. Farquhar, Hugh Ritchie, William Wilson, and ex-Bailie D. M'Innes.

No. 36, Glasgow Rosebery. — J. S. Jamieson and C. F. M'Pherson.

No. 49, Glasgow Bridgeton. — William Freeland.

No. 53, Govan Fairfield. — William Peacock, V.P., and William Munro, secretary.

No. 57, Thornliebank. — Andrew M'Callum and David Marshall.

No. 59, Gourock Jolly Beggars. — William Wilson.

No. 75, Kilm. — J. T. Johnston, secretary.

No. 76, Brechin. — W. J. W. Cameron.

No. 83, Glasgow Co-operative. — J. Jeffrey Hunter.

No. 91, Shettleston. — Thomas Hogg and James Jack.

No. 100, Hamilton Mossiel. — Thomas Clark.

No. 105, Rutherglen. — William Stewart.

No. 113, Vale of Leven Glencairn. — Alexander Campbell, secretary.

No. 115, Kippen. — Robert Jackson and John M. Syme.

The Minutes of last Annual Meeting and Committee Meetings held during the year were read and approved of.

The Treasurer's statement was also submitted and passed, the credit balance in bank being £140 11s. 9d.

Mr. M'Naught, Editor of the *Chronicle*, reported that the last impression of the *Chronicle* had been completely sold out. To ensure the permanence of the publication, something must be done for the *Chronicle*. Last year five guineas were expended in obtaining contributions, and this sum was drawn from the funds of the Federation.

Mr. Freeland reported on the Burns Lectureship Scheme. He gave particulars of interviews and correspondence which the Committee entrusted with the furtherance of the Scheme had with members of the Carnegie Trust, with the view of ascertaining whether aid would be forthcoming from the Trust for the Lectureship. The Committee's views were sympathetically discussed by the members of the Trust who had been approached, but, in view of the various schemes of the universities, they could not see their way to place the Burns Lectureship among the first claims on the funds at their disposal. Even should the Carnegie Trust fail them, and Mr. Carnegie offer only a conditional cheque, his generous action ought to have an inspiring influence on the Burns Clubs throughout the country and induce them to contribute any extra sum that might be necessary to complete their noble Scheme.

It was moved that the matter be left to the existing Sub-Committee.

Dr. Findlay, in moving an amendment to this motion, said that we ought to show ourselves worthy of Mr. Carnegie's generosity by putting our hands in our own pockets. He also moved that the Clubs do not relax their efforts to get money for this scheme, irrespective of what may come from Mr. Carnegie.

Mr. J. S. Jamieson seconded the motion.

Captain Sneddon thought that it was advisable to send out another circular to the Clubs.

Captain Sneddon then brought forward his motion:—"That the Executive Council strongly and unanimously recommend the Clubs to subscribe a minimum sum of half-a-guinea annually to ensure the publication of the *Chronicle*."

Mr. Freeland seconded the motion.

After a discussion, which was taken part in by Messrs. M'Culloch, Clark, Jeffrey Hunter, Jamieson, and Johnston, the motion was unanimously agreed to. At the same time, it was recommended that the *Chronicle* be sent out earlier than previously, say the beginning of December, and that secretaries be instructed to call meetings for election of office-bearers at the end of October, in order to have the names of office-bearers in the new publication.

On the motion of Mr. M'Culloch, seconded by Mr. Jeffrey Hunter, a sum, not exceeding ten guineas, was voted to assist the Editor of the *Chronicle* to obtain articles for publication.

It was unanimously agreed to re-elect the present office-bearers.

In addition to these, Capt. Sneddon moved that Sir James Sivewright, K.C.M.G., honorary president of the Greenock Burns Club, and Mr. J. Thomson Findlay, Kilbowie Jolly Beggars Club, be elected Honorary Vice-Presidents of the Federation.

Sir James Sivewright expressed his appreciation of the honour which the Federation had conferred on him, because, to him, the love of Burns had been life-long.

Mr. Jamieson moved that the next Annual Meeting be held in Edinburgh.

Mr. Jeffrey Hunter seconded the motion.

A very hearty vote of thanks was passed to ex-Provost Mackay for presiding.

Immediately after the meeting, the delegates were entertained to luncheon by the Greenock Burns Club—Sir James Sivewright presiding. After the usual loyal and patriotic toasts, the Chairman, in an able speech, proposed "Success to the Burns Federation," to which ex-Provost Mackay replied. Captain Sneddon proposed "Prosperity to the Greenock Burns Club." Mr. R. S. Walker replied.

The company then paid a visit to Highland Mary's Grave in the Old West Kirk grounds, where they were photographed. At three o'clock the party left Princes Pier for a sail through the Kyles of Bute. The weather was of the finest description, and the outing proved a fitting and successful termination to the day's proceedings. A large party of ladies accompanied the delegates, and a most enjoyable concert took place in the cabin.

The best thanks of the Federation are due to Messrs. J. B. Morison and Wm. Wilson of the Greenock Burns Club for their untiring and unselfish efforts to make this a red-letter day in the annals of the Federation.

THOMAS AMOS, *Assist. Hon. Secretary.*



ALPHABETICAL LIST OF FEDERATED CLUBS.

No. 40.—Aberdeen.
 84.—Abington.
 23.—Adelaide.
 20.—Airdrie.
 2.—Alexandria.
 6.—Alloa.
 82.—Arbroath.
 123.—Auchinleck.
 19.—Auckland.
 99.—Barlinnie.
 12.—Barrow-in-Furness.
 64.—Beith.
 15.—Belfast.
 30.—Blackburn.
 125.—Blackburn on Almond.
 95.—Bolton.
 29.—Bolton Juniors.
 119.—Bonhill.
 76.—Brechin.
 120.—Bristol.
 114.—Brodick.
 106.—Broxburn—Rosebery.
 4.—Callander.
 110.—Cambuslang.
 87.—Campsie.
 71.—Carlisle.
 102.—Carlisle—Border.
 81.—Carstairs Junction.
 11.—Chesterfield.
 51.—Chicago.
 93.—Clydebank.
 103.—Coalburn—Rosebery.
 79.—Corstorphine.
 42.—Crieff.
 66.—Crossgates.
 45.—Cumnock.
 86.—Cumnock—The Winsome
 62.—Cupar. [Willie.
 35.—Dalry.
 122.—Darnconner.
 55.—Derby.

No. 37.—Dollar.
 10.—Dumbarton.
 52.—Dumfries—Mechanics.
 104.—Dumfries—Oak.
 112.—Dumfries—Howff.
 14.—Dundee.
 69.—Dunedin.
 80.—Dunoon (Cowal).
 85.—Dunfermline—United.
 5.—Earlston.
 108.—East Calder.
 22.—Edinburgh.
 111.—Edinburgh (South).
 124.—Edinburgh (Ninety).
 126.—Falkirk.
 44.—Forfar.
 90.—Garelochhead.
 3.—Glasgow—Tam o' Shanter.
 7. " Thistle.
 9. " Royalty.
 24. " Bank.
 27. " Springburn.
 33. " Haggis.
 34. " Carrick.
 36. " Rosebery.
 38. " Jolly Beggars.
 39. " St. David's.
 41. " Dennistoun.
 43. " Northern.
 47. " St. Rollox.
 49. " Bridgeton.
 61. " Glencairn.
 63. " Mossgiel.
 67. " Carlton.
 68. " Sandyford.
 70. " St. Rollox Jolly
 Beggars.
 74. " Mauchline Soc.
 78. " Ardgowan.
 83. " Co-operative.
 88. " Caledonian.

No. 107.—Glasgow—Hutchesont'n.

109. „ Caledonia.

117. „ Southern.

118. „ Albany.

59.—Gourock—Jolly Beggars.

53.—Govan—Fairfield.

116.—Greenloaning.

21.—Greenock.

100.—Hamilton—Mossgiel.

121.—Hamilton Junior.

96.—Jedburgh.

92.—Kilbowie.

0.—Kilmarnock.

97.—Kilmarnock (Bellfield).

115.—Kippen.

58.—Kirkcaldy.

75.—Kirn.

98.—Lanark.

73.—Lenzie.

18.—Liverpool.

1.—London.

28.—Mauchline — The Jolly
Beggars.

8.—Morpeth (dormant).

No. 101.—Motherwell.

56.—Muirkirk—Lapraik.

65.—Musselburgh.

32.—Newark.

17.—Nottingham (dormant).

48.—Paisley.

77.—Paisley—Gleniffer.

72.—Partick.

26.—Perth.

54.—Perth—St. Johnstone.

105.—Rutherglen.

31.—San Francisco.

91.—Shettleston.

13.—St. Andrews.

50.—Stirling.

89.—Sunderland.

16.—Sydney.

57.—Thornliebank.

94.—Uphall.

113.—Vale of Leven (Glencairn).

46.—Warwickshire.

25.—Winnipeg.

60.—Wolverhampton.



D I R E C T O R Y

O F

BURNS CLUBS AND SCOTTISH SOCIETIES

O N T H E

R O L L O F T H E B U R N S F E D E R A T I O N , 1903.

- No. 0. KILMARNOCK Burns Club. Instituted 1808. Federated 1885. President, Robert Wylie, Lavinia, London Road, Kilmarnock; Vice-President, Matthew Robertson, J.P., Carthgale; Secretary and Treasurer, Thomas Amos, M.A., 40 St. Andrew Street. Committee, ex-Provost Mackay, J.P., Captain D. Sneddon, J.P., D. M'Naught, J.P., Joseph Brockie, J.P., D. Murray, M.A., B.Sc., J. Julian Cameron, M.A., John Kerr, B.L., G. A. Innes, F.E.I.S., Geo. Dunlop, J.P., J. B. Wilson, J.P., Wm. M'Menan, B.A., R. D. Tannahill, F.S.I., Wm. Heron, and John Newlands.
- No. 1. LONDON, The Robert Burns Club. Instituted 1868. Federated 1885. President, Dr. J. Richmond Bryce, Stroud Green Road, N.; Vice-President, J. Clifford Brown, 6 and 8 Lime Street Square, E.C.; Secretary and Treasurer, W. C. Daniels, Manaton, 37 Chardmore Road, Stoke-Newington, N. Committee, R. Gunn Mackay, R. W. Murray, A. M'Killican, H. D. Colvill Scott, F. W. Warren, C. J. Wilkinson Pimbury, A. Stephen, T. F. Myers, Arthur R. Molison, and John Page. 128 members.
- No. 2. ALEXANDRIA Burns Club. Instituted 1884. Federated 1885. President, John Sharp, 7 John Street, Renton; Vice-President, James M'Farlane, Linnbrane Terrace, Alexandria; Treasurer, Donald Campbell, 116 Bank Street, Alexandria; Secretary, Duncan Carswell, Linnbrane Terrace, Alexandria; Committee, John M'Gown, Jas. Murray, Matthew Campbell, Donald M'Vean, Walter Calder, and Jas. M'Kenzie. 25 members.
- No. 3. GLASGOW Tam o' Shanter Club. Instituted 1880. Federated 1885. President, David Milne, 124 Bothwell Street; Vice-President, Charles Marshall, 68 Bath Street; Secretary, G. L. Cumming, 1 Blythswood Drive; Committee, John Muir, Andrew Crawford, M. M'Kenzie, Samuel Palmer, Thomas Thomson, George H. Forrest, John Smith, James M'Kenzie, and ex-President G. S. Galt.
- No. 4. CALLANDER Burns Club. Instituted 1877. Federated 1885. President, William Russell; Secretary, James S. Anderson, Callander.
- No. 5. ERCILDOUNE Burns Club. Instituted 24th January, 1885. Federated 26th November, 1885. President, William Kerr, Earlston; Vice-Presidents, T. Murdison and A. Nichol,

- Earlston ; Secretary and Treasurer, Archibald Black, Aitchisons' Place, Earlston ; Committee, Messrs. Grieve, Wallace, Bone, Aitchison, Cameron, Douglas, Stafford, Miles, Fox, Noble, Wight, Monroe, Blackadder, and Huggans. 100 members.
- No. 6. ALLOA Burns Club (formerly Alloa Haggis Club). Instituted 1873. Federated 1896. President, Thomas Young, Corn Exchange Buildings ; Vice-Presidents, John Colville, Fenton Street, and A. P. Shearer, Mar Place ; Secretary, R. Tait Melville, 44 Mill Street, Alloa ; Committee, Wm. Galloway, Geo. Burton, and Robert Smith.
- No. 7. GLASGOW Thistle Burns Club. Instituted 10th March, 1882. Federated 1885. President, James Mearchant, 136 Govan Street, S.S. ; Vice-President, Alexander Rennie, 41 Cumberland Street, S.S. ; Treasurer, A. Kerr, 24 Thistle Street, S.S. ; Secretary, John Peters, 150 Main Street, Anderston ; Committee, R. Crockhart, D. Douglas, D. Liddell, John Frame. Limited to 40 members.
- No. 8. MORPETH AND DISTRICT Burns Club (dormant). Last Secretary, John Dobson, Oldgate Street, Morpeth.
- No. 9. GLASGOW Royalty Burns Club. Instituted 1882. Federated 1886. President, James M'Culloch, 27 Rose Street, Garnet-hill ; Vice-President, John M'Guffie, 143 Argyle Street ; Secretary, Wm. C. Rodger, 44 Bath Street ; Committee, James M'Nicol, James Martin, Thos. Graham, W. H. M'Donald, W. D. Goudie, and John Gibson. 170 members.
- No. 10. DUMBARTON Burns Club. Instituted 1859. Federated 1886. President, Provost MacFarlane ; Vice-Presidents, C. M. Stevenson, and W. Mayer ; Secretary and Treasurer, Quartermaster M'Gilchrist. Committee, Provost M'Farlan, Dean of Guild Kirk, ex-Dean of Guild Allan, ex-Councillor Macphie, Major Thomson, and Dr. W. A. M'Lachlan, M.D. 36 members.
- No. 11. CHESTERFIELD Burns Society. President, Robert Howie, Ashgate Road ; Vice-Presidents, D. S. Anderson, West Park ; Dr. Goodfellow, Old Road, Brompton ; Hon. Secretary, George Edward Drennan, 77 Salter Gate, Chesterfield ; Derbyshire.
- No. 12. BARROW - IN - FURNESS Burns Club. Federated 1886. President, Samuel Boyle ; Secretary, Alexander M'Naught, 4 Ranisden Square, Barrow-in-Furness.
- No. 13. ST. ANDREWS Burns Club. Instituted 1869. Federated 1886. President, Rev. R. W. Wallace, St Leonard's Parish ; Vice-President, William Blyth, Star Hotel ; Secretary, W. G. M. Brown, 116 South Street, St. Andrews ; Treasurer, M. Power ; Committee, Bailie Murray, Councillor C. F. Anderson, James Leask, James S. Conacher, T. Goodwillie, and W. J. Duncan. Meet in the Royal Hotel. 150 members.
- No. 14. DUNDEE Burns Club. Instituted 1860. Federated 1886. President, George Fraser, 36 Nethergate ; Vice-President, David R. Roberts, 36 Nethergate ; Secretary, James Binny, 36 Nethergate, Dundee ; Treasurer and Librarian, E. Dobson ; Curator, John A. Purves ; Committee, Chas. Wood, John Niven, and Geo. Kilgour ; Auditors, James Fowler and D. MacLagan.

- No. 15. BELFAST Burns Club. Instituted 1872. Federated 1886. President, W. H. Anderson, East Hillbrook, Holywood; Vice-President, Peter Galloway; Secretary and Treasurer, Barclay M'Conkey; Auditor, James Gemmell; Committee, A. M'Cowatt, J. Denvar, W. Campbell, J. L. Russell, J. Jenkins, A. E. M'Farlane. 64 members.
- No. 16. SYDNEY Burns Club. Instituted 1880. Federated 1886. President, Alex. Kethel, J.P.; Vice-Presidents, James Muir and Thomas Lamond; Treasurer, W. W. Bain; Secretary, W. Telfer, School of Arts, Pitt Street, Sydney, N.S.W. 400 members.
- No. 17. NOTTINGHAM Scottish Society Burns Club (dormant). Federated 1886. President, R. Hemingway; Vice-President, John Johnstone; Secretary, D. Stuart Hepburn, 9 Wellington Circus, Nottingham.
- No. 18. LIVERPOOL Burns Club. Instituted 1877. Federated 1886. Secretary and Treasurer, James M'William, 8 Normanby Street, Liverpool. 100 members.
- No. 19. AUCKLAND Burns Club and Literary Society. Instituted 1884. Federated 1886. President, James Stewart, C.E., Shortland Street, Auckland; Vice-Presidents, George Fowlds, James M'Farlane, A. Moncur; Treasurer, Charles Dunn, c/o Messrs. Brown, Barrett & Co.; Secretary, John Horne, Wellington Street; Committee, Alex. Wright, Arthur Dunn, William Moncur, Earnest Jones, William Stewart.
- No. 20. AIRDRIE Burns Club. Instituted 1885. Federated 1886. President, James Hamilton, East Parkhill; Vice-President, Lieut.-Col. Peter Spence, V.D., Northfield; Secretary, R. C. Platt, 26 South Bridge Street, Airdrie; Treasurer, David Johnstone.
- No. 21. GREENOCK Burns Club. Instituted 1802. Federated 1886. President, Major D. F. D. Neill, Sugar Refiner, Greenock; Vice-Presidents, Colin M'Culloch, Town Clerk, and James Nicoll, Accountant, Bank Street; Secretary, A. Kerr Bruce, 47 Brougham Street, Greenock; Treasurer, A. T. Anderson; Director of Music, Gilbert Moffat; Directors, J. B. Morrison, William Wilson, James Graham, Jas. L. Gilloran, and Jas. Buchanan. Club rooms are open daily; keys with Curator on premises, 36 Nicolson Street. Library has valuable collection of editions of Burns, Fergusson, Galt, &c., and on walls are numerous signed portraits of most distinguished men in the country who are honorary members of the Club. The Greenock Club is the oldest Club in the world.
- No. 22. EDINBURGH Burns Club. Instituted 1848. Federated 1886. President, Robert Cranston, City Treasurer, 33 Princes Street; Vice-President, Archibald Menzies, S.S.C., 22 Rutland Street; Secretary, George T. Clunie, C.A., 2 St. Andrew Square, Edinburgh; Treasurer, J. A. Trevelyan Sturrock, S.S.C., 34 Castle Street; Members of Council, Thomas Carmichael, S.S.C., J. Miller Craig, W. Fraser Dobie, James Ewart, James L. Ewing, H. B. Ezard, L.D.S., James Ford, J. W. Forbes, Andrew Gordon, C. Martin Hardie, R.S.A., T. N. Hepburn, Robert Hogg, J. M. Henry, Andrew Isles, R. A. Lindsay, S.S.C., James Masterton, W. Bertram Miller, Samuel M. Murray, William Robertson, S.S.C., Walter J. Robertson, and J. E. Sutherland.

- No. 23. ADELAIDE South Australian Caledonian Society. Instituted 1881. Federated 1886. Chief, John Wyles, J.P., Pirie Street. Adelaide; Chieftain, T. W. Fleming, Waymouth Street, Adelaide; Chieftain, Alex. Dowie, Rundle Street, Adelaide; Treasurer, D. W. Gray, Grenfell Street, Adelaide; Secretary, H. G. McKittrick; Society's Office Address, 70 Grenfell Street, Adelaide, S.A.; Hon. Auditors, D. Nicholson and A. Ronald Scott; Committee, D. W. Melvin, R. H. Crawford, Philip Tod, John Drummond, T. H. Smeaton, George Fowler Stewart, James Murray. Branches of the S.A. Caledonian Society established in Port Adelaide, Gawler, Mount Gambier, Port Augusta, Millicent, Port Pirie.
- No. 24. GLASGOW Bank Burns Club. Instituted 1844. Federated in 1886. President, William Bowie, 220 Buchanan Street; Vice-President, Robert Johnston, Spoutmouth; Treasurer, Alex. Gray, 97 Great Hamilton Street; Secretary, John Gentle, 116 Gallowgate, Glasgow. 150 members.
- No. 25. WINNIPEG St. Andrew's Society. Federated in 1886. Chief, W. A. Dunbar; Secretary, David Philip, Government Buildings, Winnipeg, Man. Rooms, Unity Hall, Hain Street.
- No. 26. PERTH Burns Club. Instituted 1873. Federated on 19th June, 1886. President, William Whitelaw, Huntingtower Park, by Perth; Vice-President, Dr. Holmes Morrison, Marshall Place; Treasurer, William Stevenson, Balhousie Villas; Secretary, James Harper, 68 St. John Street, Perth. Meet in Salutation Hotel, Perth. 80 members.
- No. 27. GLASGOW Springburn Burns Club. Federated 1886. President, Thos. D. Wilson, 4 Bellvue Terrace; Vice-President, Dr. W. A. Mason; Secretary, William M'Bain, Janefield Cottage, Springburn, Glasgow; Committee, John Flint, John Young, Alex. Forbes, Thomas Forsyth, Robert Kirkland, Wm. T. Muir. 37 members.
- No. 28. The JOLLY BEGGARS Burns Club, Mauchline.
- No. 29. BOLTON Junior Burns Club. Instituted 6th September, 1881. Federated 1886. President, Peter Nisbet; Vice-President, James Flockart; Secretary and Treasurer, Harry George, 32 Halstead Street, The Harregh, Bolton. 82 members.
- No. 30. BLACKBURN Burns Club. Instituted 1883. Federated 1886. President, Wm. Ferguson, 40 Ainsworth Street; Vice-President, Jas. Shorrock, 116 Darwen Street; Secretary, Wm. Ferguson, 40 Ainsworth Street, Blackburn; Committee, J. Smith, J. Robertson, John Graham, and J. W. Wells, M.B., C.M. Special features of club, to celebrate the poet's natal day, January 25, &c., and study of literature generally.
- No. 31. SAN FRANCISCO Scottish Thistle Club. Instituted 18th March, 1882. Federated 1886. Royal Chief, W. A. Dawson, Hughes' Hotel; Chieftain, Andrew Ross, 1208A Howard Street; Treasurer, John Ross, 26 Eddy Street; Recorder, George W. Paterson, 801 Guerrero Street. 250 members.
- No. 32. NEWARK Caledonian Club. Federated in 1886. President, John Huggan; Treasurer, Paul Buchanan, corner of 16th Avenue and Bergen Street; Secretary, John Hogg, Caledonian Club, Newark, New Jersey, U.S.A.

- No. 33. GLASGOW Haggis Club. Instituted 1872. Federated 1886. President, Archibald Armour; Vice-President, Robert W. Turner; Hon. Secretary, Robert John Cameron; Hon. Treasurer, Thomas Macfarlane; Committee, The above and the ex-President. 50 members (limited).
- No. 34. GLASGOW Carrick Burns Club. Instituted 1859. Federated 1887. President, Donald Campbell, 23 Willowbank Crescent; Vice-President, Duncan Norval, c/o Mrs. Sim, 33 Elmbank Crescent; Secretary, William Brownlie, 11 West Nile Street, Glasgow; Treasurer, Robert Norval. 30 members. Meet last Tuesday of each month at 62 Glassford Street, Glasgow.
- No. 35. DALRY Burns Club. Instituted 1826. Federated 1887. President, David Johnstone, Inspector of Schools; Vice-President, Robert Fulton, Writer; Secretary and Treasurer, Alexander Comrie, Accountant, Dalry, Ayrshire. This is the oldest known Burns Club with an unbroken record of its transactions to date. 30 members. The anniversary meeting is held on the Friday nearest 25th January.
- No. 36. GLASGOW Rosebery Burns Club. Instituted 1885. Federated 1887. President, H. P. Bayne, 36 Annette Street, Crosshill; Vice-President, Alex. Pollock, 52 West Nile Street; Secretary, Charles F. M'Pherson, 3 Holmhead Crescent, Cathcart, Glasgow; Treasurer, Wm. Graham, 35 Carfin Street, Govanhill; Director of Music, I. F. M'Donald; Librarian, John Smith; Committee, J. S. Jamieson, James Angus, William Davidson, George Armour, Dr. Biggs, and J. F. MacDonald. A series of lectures given during the winter session.
- No. 37. DOLLAR Burns Club. Instituted 14th January, 1887. Federated 29th December, 1897. President, John Benson Green, Station Road; Vice-President, Charles Arrol, Castle Terrace; Treasurer, J. Fleming, Bloomfield; Secretary, John M'Gruther, Chapel Place, Dollar; Committee, Messrs. W. G. Cruickshank, J. B. Wyles, C. Kinloch, J. S. Henderson, D. Finlayson. 50 members.
- No. 38. GLASGOW "Jolly Beggars" Burns Club. Federated in 1888. Vice-President, David Caldwell; Secretary, Jas. Gillespie, jun., 80 Gloucester Street, Glasgow.
- No. 39. GLASGOW "St. David's" Burns Club. Instituted 1887. Federated in 1889. President, Henry Cowan; Secretary, Alex. Porteous, 5 March Street, Strathbungo, Glasgow. Meetings held at 163 Ingram Street, Glasgow.
- No. 40. ABERDEEN Burns Club. Instituted 1887. Federated in 1889. President, James M'Intosh, 50 Mushit Hall.
- No. 41. DENNISTOUN Burns Club. Instituted 1886. Federated in 1889. President, Thomas Baxter; Vice-President, W. Williamson; Secretary and Treasurer, John B. M'Intosh, 300 Duke Street. Club Room, Loudon Arms Hotel, Glasgow. 25 members.
- No. 42. CRIEFF Burns Club. Instituted 1889. Federated 1891. President, Thomas Edwards, Dalearn; Vice-President, Baillie Williamson; Secretary and Treasurer, William Pickard, Meadow Place, Crieff; Committee, Provost Finlayson, ex-Provost Macgregor, Charles E. Colville (Town Clerk), John Philips (*Herald* Office), S. Maitland Brown (teacher). 50 members.

- No. 43. GLASGOW Northern Burns Club. Federated in 1891. President, Peter R. MacArthur, 11 Randolph Place, Mount Florida; Vice-President, John S. Hunter, 33 West Princes Street; Treasurer, John Duncanson, 90 North Frederick Street; Secretary, James Weir, 216 New City Road; Committee, James M'Lay, Mr. Machie, C. Demangeat, William Reid, A. B. Mitchell, Alex. MacLaughlan, R. W. French. So members.
- No. 44. FORFAR Burns Club. Instituted 1890. Federated in 1891. President, John Ferguson, Allan Bank; Vice-President, George S. Nicholson; Treasurer, Andrew Rennie; Secretary, Henry Rae, 14 Montrose Road, Forfar. 150 members.
- No. 45. CUMNOCK Burns Club. Instituted 1887. Federated 1891. President, D. A. Adamson, Solicitor, Glaisnock Street; Vice-President, Bailie John Andrew, Glaisnock Street; Secretary and Treasurer, Matthew Brownlie, Mars' Hill, Cumnock; Committee, A. B. Todd, James Muir, W. J. King, John Samson, William Wallace, Robert Bird. 70 members.
- No. 46. WARWICKSHIRE Burns Club. Instituted 1888. Federated in 1891. Treasurer and Secretary, Robert Greenfield, F.R.H.S., Ranelagh Nursery, Leamington. 70 members.
- No. 47. GLASGOW St. Rollox Burns Club. Instituted 1st November, 1889. Federated 19th November, 1891. President, Adam Paterson, 50 Glebe Street; Vice-President, Robert Brown, 689 Duke Street; Secretary, Robert J. Carruthers, 74 Alexandra Parade, Glasgow; Treasurer, Donald Crawford, 184 Castle Street; Committee, Wm. Cameron, Arthur M'Cormack, Thos. King, Wm. Thomson, and D. Bruce; Steward, Gabl. Blair.
- No. 48. PAISLEY Burns Club. Instituted 1805. Federated 1891. President, John Hodgart, Linnsburn, Paisley; Vice-President, John Adam, Norwell, Paisley; Secretary and Treasurer, James Edward Campbell, M.A., B.L., Writer, 3 County Place, Paisley. Limited by Constitution to 40 members.
- No. 49. GLASGOW Bridgeton Burns Club. Instituted 1870. Federated 1891. President, Daniel Duncan, 140 Trongate; Vice-President, D. L. Stevenson, 1 Morris Place; Secretary, William Cochran, 190 West George Street, Glasgow; ex-President, James Young; Treasurer, James Murray; Assist. Secretary, W. Stevenson Cochran; Directors, Wm. Freeland, Wm. Rodger, James M. Cullen, William M'Allister, Wm. Stirling, Dr. Munro, Andrew Hay, F.E.I.S., and Wm. Nicol, J.P. 318 members.
- No. 50. STIRLING Burns Club. Federated 1891. President, D. B. Morris, Town Clerk, Stirling; Vice-Presidents, John Craig, Laurel Hill, and Alex. Sands, Raploch; Secretary, Councillor Ridley Sandeman, 22 Forth Crescent, Stirling; Treasurer, J. F. Oswald, Randolph Crescent; Committee, Robert Whyte, Ronald Walker, Treasurer Buchanan, R. B. Philip, A. Thomson, A. Dun. H. Cameron, Peter Hunter, J. E. Thurman, A. Weir, and T. C. Darling.
- No. 51. CHICAGO Caledonian Society. Instituted 1883. Federated 1892. Chief, Hugh Shirlaw; Chieftain, F. D. Tod; Secretary, Charles T. Spence, 3002 Wabash Avenue, Chicago; Treasurer, Angus M'Lean. Meetings held 1st and 3rd

Thursdays in each month in Hall, 185 E. Madison Street, Chicago, Ill. 197 members.

- No. 52. DUMFRIES Mechanics' Burns Club. Instituted 1884. Federated 1892. President, D. K. Mackie, 3 M'Lellan Street, Dumfries; Vice-President, W. Ritchie, 8 Howgate Street, Maxwelltown; Secretary and Treasurer, James Anderson, 55 St. Michael Street, Dumfries; Committee, Messrs. G. Crichton, T. Ovens, A. Cochrane, J. M'Kinnell, T. W. Paterson, J. Kelly. 40 members.
- No. 53. GOVAN Fairfield Burns Club. Instituted 25th January, 1886. Federated 23rd September, 1892. President, Hugh Marr, 37 White Street; Vice-President, William Peacock, 92 Hozier Street, Partick; Secretary, William Munro, 4 Hamilton Street, Govan; Treasurer, Andrew Torrance, 33 White Street; Committee, Joseph Burns, James Cunningham, William Boyle; Hon. Presidents, ex-Bailie Hugh Lymburn and G. Maclachlan; H n. Vice-President, T. Black.
- No. 54. ST. JOHNSTONE Burns Club, Perth. Instituted 1892. Federated 1892. President, Councillor Charles Wood, Brunswick Terrace; Vice-President, Alex. Paterson, County Place Hotel; Secretary and Treasurer, Thomas Macgregor, 15 Balhousie Street; Committee, James Martin, Wm. Angus, James Rutherford, James M'Intyre, Alexander Mulholland, George Young, John Kerr.
- No. 55. DERBY Burns Club. Instituted 25th January, 1891. Federated in 1893. President, W. H. Cunningham; Vice-Presidents, Dr. Brown and J. M'Donald; Joint-Secretaries, George M'Lauchlan, 49 Molineaux Street, and George Kelman; Treasurer, A. L. Cunningham, 54 Sadler Gate, Derby. 100 members.
- No. 56. MUIRKIRK Lapraik Burns Club. Instituted 1893. Federated 1893. President, Thomas Burns Marshall, Irondale House; Vice-President, Andrew Pringle, Glasgow Road; Secretary, Hugh Cameron, Victoria Buildings, Muirkirk; Treasurer, Andrew Pringle; Committee, Thomas Weir, Alexander Donald, Thomas Murray, David Greenwood, Richard Bell, Alexander Neilson, John Armstrong, and John Taylor.
- No. 57. THORNLIEBANK Burns Club. Instituted 25th January, 1891. Federated 1893. President, Malcolm Jamieson, Franklin Terrace; Secretary, John Neilson, Eastwood Crescent, Thornliebank; Treasurer, David Marshall; Committee, Don. Jamieson, Alex. Strang, John Whitelaw, J. C. Scobie, Wm. Muirhead, W. M'Farlane, A. Mathieson, R. Dalziel, J. Marshall, Jas. Macallister, David Leggat, George Neill, Wm. Stark, David Dalglish, and T. Semple. *Objects.*—To promote a patriotic, friendly, and charitable disposition amongst the inhabitants of the village and neighbourhood, and to encourage familiarity with the works of Burns and other Scottish Poets.
- No. 58. KIRKCALDY Burns Club. Federated in 1893. President, J. W. Duncan, Lady Helen Street, Kirkcaldy; Vice-President, Charles Robertson, 130 Links Street; Secretary and Treasurer, John A. Miller, 12 Quality Street, Kirkcaldy.
- No. 59. GOUROCK "Jolly Beggars" Burns Club. Instituted 1893. Federated 1894. President, William Wilson, Loudoun Place; Vice-President, James Shearer, 58 Kempock Street; Treasurer,

D. B. Brown, Loudoun Place ; Secretary, John Ogg, Loudoun Place, Gourrock ; Committee, D. Malcolm, J. Ogg, Wm. Christie, E. McGrath, Geo. Gray, Alex. McFarlane. 90 members.

- No. 60. WOLVERHAMPTON Burns Club. Instituted 1891. Federated 1893. President, William McIlwraith ; Vice-President, James Boswell ; Secretary, James Killen, Beechgrove, Compton Road, Wolverhampton ; Treasurer, John Cummings. 81 members.
- No. 61. GLASGOW Glencairn Burns Club. Instituted 1890. President, Robert Corbet, 2 Ardgowan Terrace ; Vice-President, James Jamieson, 13 Commerce Street ; Treasurer, W. F. Hutchison, 220 Paisley Road, West ; Joint-Secretaries, James Laing, 218 Watt Street, and John M. Picken, 375 Paisley Road, Glasgow. Meet at 375 Paisley Road. 46 members (limited to 60).
- No. 62. CUPAR Burns Club. Instituted 1893. Federated 1893. President, H. T. Anstruther, M.P. ; Vice-Presidents, T. M. Gray, J. E. Grosset ; Secretary, Philip Sulley, F.S.A., 78 Crossgate, Cupar ; Treasurer, D. Soutar ; Committee, Messrs. G. Innes, R. Smith, W. J. Smith, D. Esplin, T. Simpson, D. Houston, R. Smith, J. M. Ramsay, W. D. Patrick, H. B. Ashton. 103 members.
- No. 63. GLASGOW Mossgiel Burns Club. Instituted 1893. President, J. M. Cowden ; Vice-President, D. Anderson ; Treasurer, R. Blair ; Secretary, J. M. Blair, 186 Cumberland Street, S.S., Glasgow. 50 members.
- No. 64. BEITH Burns Club. Instituted 1892. Federated 1893. President, D. Lapraik Smith, Arranview ; Vice-President, Dr. Stewart, Eglinton Street ; Treasurer, John Short, Main Street ; Secretary, James S. Anderson, Craigwell, Beith ; Committee, John Howie, R. Paterson, A. McEwan, J. Crawford, R. Crawford, J. E. Hood, James Rankin, T. Smith, R. H. Sinclair. 42 members.
- No. 65. MUSSELBURGH Federated Burns Club. Instituted 1886. Federated 1894. President, Robert C. Menzies, St. Michael's ; Vice-President, Provost Whitelaw ; Hon. Secretary, W. D. Husband, Elderslea, Musselburgh ; Hon. Treasurer, W. Constable, Architect, Musselburgh ; Committee, R. Bisset, R. Millar, J. Thom, R. Tomlinson, J. M. Forrester, Rev. J. Sharp, Dr. A. Robertson, W. Stewart, W. Andrew, and Peter McEwan.
- No. 66. CROSSGATES Burns Club. Instituted 1889. Federated in 1894. President, Andw. Dall ; Vice-President, Thos. Ness ; Secretary, Robert Dall, Addison's Buildings, Crossgates. Meet in Crossgates Hotel.
- No. 67. GLASGOW Carlton Burns Club. Instituted 1894. Federated 1894. President, George Stark, 47 Oswald Street ; Vice-President, Thos. Cameron, 212 St. Vincent Street ; Secretary, James Tudhope, 14 Hozier Street, Glasgow, East ; Hon. Treasurer, W. Crawford, 70 Armadale Street ; Directors, Jos. H. Pearson, Jas. Ballantyne, John Anderson, David Davidson, Matt. F. Hill, Jas. Learmonth, Robt. Hendry, Wm. Thomson, and Jas. McKelvie.
- No. 68. GLASGOW Sandfyord Burns Club. Instituted 1893. Federated 1894. President, John Macleish, J.P. ; Vice-President, Donald Mackenzie ; Treasurer, George Paterson ; Secretary, Robert S. Brown, 121 St. Vincent Street, Glasgow. 200 members.

- No. 69. DUNEDIN Burns Club. Federated in 1894. President, Dr. W. M. Stenhouse; Vice-Presidents, John B. Thomson and James Muir; Treasurer, John Scott; Secretary, William Brown. 400 members. Meetings held on the third Wednesday of every month in the Choral Hall, Dunedin, and on the 25th January, annually. The largest hall in Dunedin is filled to overflowing.
- No. 70. GLASGOW St. Rollox "Jolly Beggars" Burns Club. Instituted 1893. President, William Eyre, 77 Taylor Street; Vice-President, William M'Kay, 101 Castle Street; Treasurer, John Docherty, 21 St. Mungo Street; Secretary, Matthew Ferguson, 64 St. James' Road, Glasgow.
- No. 71. CARLISLE Burns Club. Instituted 25th January, 1889. Federated 1895. President, James B. Bird, M.D.; Vice-Presidents, W. Mather, 37 Chiswick Street; G. White, 8 Botchergate; R. Todd, Shaddongate; J. A. Wheatley, Eden Croft, Crossby; Secretary and Treasurer, John Jardine, 20 Broad Street, Carlisle; Committee, Messrs. Bowman, Muir, Porteous, Meldrum, Malcolm, Buckle, Brown, and D. Graham. 53 members.
- No. 72. PARTICK Burns Club. Instituted 1885. Federated 1895. President, Bailie Kennedy, 13 Victoria Crescent, Downanhill; Vice-President, John Scotland, Luscar, Partickhill; Secretary and Treasurer, William Scott Wylie, Writer, 149 St. Vincent Street, Glasgow; Committee, Provost Wood, Major Stout, Geo. H. G. Buchanan, Bailie Kennedy, John Scotland, Captain James Watson, William M'Allister, Robert Young, Robert Sorley, Matthew White, John White, Wm. Sutherland, and John M. Lamont. 155 members.
- No. 73. LENZIE Burns Club. Instituted 1894. Federated 11th January, 1896. President, William Douglas; Vice-President, Rev. William Brownlie; Secretary and Treasurer, James Moir, The Neuk, Lenzie; Committee, William Gibson, A. R. Whyte, James Cameron, Dr. Smith, James Fraser, J. W. Pettigrew. 37 members.
- No. 74. GLASGOW-MAUCHLINE Society. Instituted 1888. Federated 1895. Hon. President, James Baird Thorneycroft of Hillhouse; President, Thomas Killin, 168 West George Street, Glasgow; Vice-President, A. G. Alexander, Westfield, Mauchline; Treasurer, Thomas Killin, 168 West George Street, Glasgow; Secretary, William Campbell, 96 Buchanan Street, Glasgow. 60 members.
- No. 75. KIRN Burns Club. Instituted 25th January, 1892. Federated 10th February, 1896. President, James Drummond, Willow Bank, Kirn; Vice-President, C. C. Cowan, Darnley Lodge, Kirn; Secretary and Treasurer, J. T. Johnston, Auld House, Kirn. Committee, A. J. M. Bennett, James Reid, John Mackenzie, James K. Muirhead, John M'Nair, and James D. Grierson. Honorary Life Members — Ex-Provost Doig, Dunoon, Past President; D. M. Nicol, Esq., M.P. for Argyllshire; R. H. Swinton Hunter, Esq. of Hafton, Kirn; and H. J. Younger, Esq. of Benmore, Kilmun.
- No. 76. BRECHIN Burns Club. Instituted January, 1894. Federated in 1896. Hon. Presidents, D. H. Edwards and Provost Scott; President, W. J. W. Cameron, Clerk Street; Vice-President, John S. Baxter, St. Mary Street; Treasurer, A. J. Dakers, High Street; Secretary, Edward W. Mowat, 1 St. Ninian's

Square ; Committee, David Joe, William Davidson, James Bruce, James Lamond, Charles Bowman. 230 members.

- No. 77. PAISLEY Tannahill Gleniffer Burns Club. Gleniffer Burns Club formed 20th September, 1892. Amalgamated and reconstructed 14th March, 1902 Federated 19th March, 1896. President, Thomas Rigg, 4 Buchanan, Terrace ; Vice-President, Wm. Brown, 9 Gilmour Street ; Secretary, C. Jago Gregg, *Glasgow Herald* Office, Paisley ; Treasurer, Wm. Baird, J.P., 6 Glenview. Formed to ensure that the birth-days of the poets, Burns and Tannahill, will be celebrated in a suitable manner ; to encourage the study of their works, and of British literature in general ; and the promotion of social and friendly intercourse among the members.
- No. 78. GLASGOW-ARDGOWAN Burns Club. Instituted 8th March, 1893. Federated 1896. President, William King, c/o A. Mair, 40 Bridge Street ; Vice-President, Alex. Mitchell, 14 Pollokshaws Road ; Treasurer, John M'Auslan, 126 Crookston Street, S.S. ; Secretary, John Fairley, 160 Cathcart Street, Kingston, Glasgow ; Committee, J. Brown, T. Danks, R. D. Clugston, D. J. White, James Adams.
- No. 79. CORSTORPHINE Burns Club. Instituted 1887. Federated 1896. President, Rev. James Fergusson ; Vice-President, David J. Younger ; Secretary and Treasurer, William R. Murray, Inglewood, Corstorphine. Committee, James A. Williamson, John Wallace, John Darge, James Matthew, Hugh Paterson, A. T. Hutchinson, A. M'Dougall, and Dr. Matthew. 97 members.
- No. 80. DUNOON-COWAL Burns Club. Instituted 2nd March, 1896. President, John Reid Young, Garail ; Vice-President, Commissioner Crosbie, Hillfoot Street ; Treasurer, William Munn, Argyll Street ; Secretary, Walter Grieve, James Place, Dunoon. 224 members.
- No. 81. CARSTAIRS JUNCTION Burns Club. Instituted 27th May, 1896. Federated 1896. Hon. President, James Hozier ; President, John Cowper ; Vice-President, George Martin ; Bard, Alexander Blake ; Treasurer, James Shaw ; Secretary, William Neill, Burnside Cottages, Carstairs Junction ; Committee, Thomas Robertson, Andrew Weir, David Ferguson, James Thomson, William Ramage, William Scott, James Buist, Alexander Blake, George Martin. 58 members.
- No. 82. ARBROATH Burns Club. Instituted 1888. Federated 1896. President, The Hon. T. J. Bruce, of Seaton House ; Vice-President, Rev. W. J. Nichol Service, The Manse ; Secretary, Henry Lorimer, Solicitor, 25 Market Place, Arbroath.
- No. 83. GLASGOW Co-operative Burns Club. Instituted 1896. Federated 1896. President, Malcolm Neil, Parkview, Kilbarchan ; Vice-President, Arch. Norval, 230 Nor h Woodside Road ; Secretary, William Galbraith, 9 Royal Terrace, Govan ; Treasurer, Thomas Craig, 224 Baltic Street, Bridge-ton ; Committee, Jas Deans (Kilmarnock), W. B. Buglass, J. Jeffries Hunter, R. Keyburn, Robt. Watson, and Peter Stewart (Glasgow), and John M'Ewan (Govan). 80 members.
- No. 84. ABINGTON Burns Club. Instituted 1886. Federated 1896. President, James French, J.P., Nether-ton, Crawfordjohn, Abington ; Vice-President, Wm. Clark, Glengonnarfoot ; Secretary and Treasurer, Robert Colthart, Arbory Villa,

- Abington; Committee, James M'Morran, Andrew Milligan, Hope Hunter, Alex. Hunter. 83 members.
- No. 85. DUNFERMLINE United Burns Club. Federated 1896. President, Thomas Jackson; Secretary, Wm. Fraser, Free Abbey School, Dunfermline. 24 members.
- No. 86. CUMNOCK "Winsome Willie" Burns Club. Instituted 1856. Federated 1896. President, James Howat; Vice-President, Robert Hyslop; Secretary, A. Harrison Kirkland; Treasurer, Hugh Brown; Committee, A. Hart, W. Hyslop, James Stewart, James Gordon, Hugh Fleming, Walter M'Crindle, Robert Eccles, Robert Smith, W. M'Call, John Young, D. Clark, S. Fleming. 50 members.
- No. 87. CAMPSIE Burns Club. Instituted 1890. Federated 1896. President, James Y. Allen, Union Place, Lennoxtown; Vice-President, E. M. Dalgleish, Stirling Place, Lennoxtown; Secretary, James Orr Robertson, Main Street, Lennoxtown; Committee, A. M'Lennan, S. Blakley, J. Pryde, A. Hosie, J. Gray, J. M'Donald, and T. Whyte. Hold eight meetings per annum for the study of literature.
- No. 88. CALEDONIAN Burns Club. Instituted October, 1896. Federated 2nd March, 1897. President, John Magarry, senior, 115 Ledard Road, Langside; Vice-President, Harry Townsend, 556 Rutherglen Road, S.S.; Secretary, John Muirhead, 556 Rutherglen Road, Glasgow, S.S.; Treasurer, George Philips.
- No. 89. SUNDERLAND Burns Club. Instituted 1897. Federated 1897. Hon. President, Ald. W. Burns, J.P.; Hon. Vice-Presidents, Dr. Waterston, J.P., Sir William Allan, M.P., Professor Oliver, Dr. D. Kidpath, Durward Lely, W. H. Turner, R. Falconer, G. Mackay, R. C. Lyness, and J. B. Leask; President, H. MacColl; Vice-President, W. Ogilvie; Secretary, M. Neilson, 61 Roker Avenue, Liverpool; Treasurer, W. H. Turner; Committee, James Allan, R. Archibald, J. R. Johnston, G. Mackay, and J. F. Crooks; Auditor, A. Cameron; Trustees, Ald. W. Burns, J.P., and H. MacColl.
- No. 90. GARELOCHHEAD Burns Club. Instituted 18th November, 1895. Federated 1897. President, Geo. C. Bennett; Vice-President, Parlan M'Farlan; Secretary and Treasurer, John Currie, Station House, Garelochhead; Committee, Thos. Stobo, D. M'Kichan, J. Connor, Holm, Saunders, Maitland, Brough. 60 members (limited to that number).
- No. 91. SHETTLESTON Burns Club. Instituted 25th January, 1897. Federated 18th August, 1897. President, Thomson Hogg, Violetbank, Springboig; Vice-President, Wm. MacLennan, Cluny Cottage, Earlybraes; Secretary, James Mair, 106 Eastmuir, Shettleston, Glasgow; Hon. President, W. J. Grant; Treasurer, Hugh Y. Reid. Committee, D. Templeton, J. Jack, H. Mair, J. Neilson, R. Grant, J. Ramsay, and G. Reid. *Objects*.—To cherish the name of Robert Burns and foster a love for his writings, and generally to encourage a taste for Scottish literature.
- No. 92. KILBOWIE "Jolly Beggars" Burns Club. Instituted 10th August, 1897. Federated 26th August, 1897. President, Alex. M'Donald, 15 Janetia Terrace, Radnor Park, Dalmuir; Vice-President, Wm. Paterson, 2 Livingstone Street, Clyde-

bank: Secretary, Leonard Trew, 9 Gladstone Terrace, Radnor Park, Dalmaur; Treasurer, J. Seright; Hon. Presidents, Hugh Tennant, Esq., and Dr. J. S. Robertson; Committee, C. Abbot, A. Nicol, Wm. F. Turner, R. Turner, and D. Robertson. *Objects*.—Study of Burns's Works and other Scottish Literature.

- No. 93. **CLYDEBANK Burns Club.** Federated 1897. President, William Butchart, 6 Cameron Street, Clydebank; Secretary, John Murphy, c/o James M'Haffy, 2 Kilbowie Gardens, Clydebank.
- No. 94. **UPHALL "Tam o' Shanter" Burns Club.** Instituted 1895. Federated 1897. President, A. Cook, Elm Bank; Vice-President, John Kerr, 42 Dechmont; Secretary, Walter Crawford, Dechmont, Uphall; Treasurer, J. Brodie, junr.; Committee, D. Paris, J. M'Dougall, and J. Redpath. Limited to 60 members.
- No. 95. **BOLTON Burns Club.** Instituted 6th September, 1881. Federated 1897. President, James Cecil Broadbent, Broadway, Blackpool; Vice-President, Charles Mallison, Seymour Road, Astley Bridge; Secretary and Treasurer, Arthur Graham, 35 Manchester Road, Bolton; Committee, J. Watson, W. M'Nabb, P. Halliday, G. Guthrie, J. Boyd, J. Graham, G. P. Robertson, J. Dickinson, T. Laidlaw, G. Begg, C. M'Nabb, C. A. Fogg, and R. H. Swindlehurst. *Objects*.—To promote the study of the National Poets and the ancient Ballad Poetry of Scotland. Annual Dinner, January 25; Annual Dance and Gathering, Hallowe'en night; and Annual Country Ramble during summer months.
- No. 96. **JEDBURGH Burns Club.** Instituted 25th January, 1869. Federated 13th November, 1897. President, Councillor T. S. Smal, High Street; Vice-President, A. R. Telfer, Market Place; Secretary and Treasurer, P. Telfer, 58 Castlegate, Jedburgh; Committee, J. Wight, Jas. Cree, R. Wright, W. Swanston, A. Oliver, R. Halliday, G. Aitken, L. G. M'Donald, J. K. Young, J. Oliver, and R. Waldie.
- No. 97. **KILMARNOCK Bellfield Burns Club.** Instituted 1895. Federated 1898. President, Thomas Neilson, 24 Robertson Place; Vice-President, William Duff, Paxton Street; Secretary, Daniel Donnelly, 29 M'Kinlay Place, Kilmarnock; Committee, Daniel Picken, William Cooper, John Anderson, and Thomas Rarity. Meetings held first Monday of month in Bellfield Tavern. 24 members.
- No. 98. **LANARK Burns Club.** Instituted 1891. Federated 17th January, 1898. President, ex-Provost Watson (Thos.) of Churchill; Secretary, Robert M'Keane, Commercial Bank House; Treasurer, Alex. R. Stuart, Hyndford Place. 55 members.
- No. 99. **GLASGOW Barlinnie Burns Club.** Instituted 25th January, 1893. Federated 20th January, 1898. President, Major Forbes, Deputy-Governor, Barlinnie; Vice-President, David S. Robertson, No. 17 Officers' Quarters; Secretary, Thomas Campbell, No. 18 Officers' Quarters, Barlinnie; Treasurer, Wm. Calder; Committee, Messrs. Lumsden, Wilson, and Robertson.
- No. 100. **HAMILTON Mossiel Burns Club.** Instituted, January, 1892. Federated 4th April, 1898. President, Hugh Mair, Woodside

Avenue; Vice-President, John Campbell, Gateside Street; Secretary, Archibald Clark, jun., Ardenlee, Portland Park, Hamilton; Committee, William Hastings, John Brown, Wm. Smith, James Tuton, Wm. G. Craig, Wm. Stewart, jun., and L. S. Smellie, jun.

- No. 101. MOTHERWELL Workmen's Burns Club. Instituted 1897. Federated 1898. Hon. President, William B. Miller, Glenlee, Hamilton; President, ex-Bailie King, Muir Street, Motherwell; Vice-Presidents, Bailie Park, Thos. Miller, and Thos. Hamilton; Secretary and Treasurer, John King, 128 Muir Street, Motherwell; Committee, T. Stirrat, A. Smith, J. Baillie, A. M'Lellan, Alex. Miller. 30 members.
- No. 102. CARLISLE Border Burns Club. Instituted 15th June, 1898. Federated 16th November 1898. President, David Murray, Esq.; Vice-Presidents, W. H. Hoodless, W. M'Arthur, Robert Thom, Robert Wilson; Secretary and Treasurer, Andrew Raffel, 36 London Road, Carlisle; Committee, A. Tait, jun., P. J. Paterson, James Tait, Robert Dalton, John Waters, John Broach, Robert Ridley, T. K. Smith, W. Adams, R. Carruthers, Dougall Gaw. 105 members.
- No. 103. COALBURN Rosebery Burns Club. Instituted 1st December, 1895. Federated 1st August, 1898. President, John H. Odger, 9 Tinto View Terrace, Coalburn; Vice-President, J. J. Paterson, 613 Cathcart Road, Glasgow; Secretary, John Woodburn, Coalburn Inn, Coalburn; Treasurer, John Waters, Holme Cottage, Coalburn; Committee, Thomas White, James Walker, Alexander M'Innes, Alexander Hamilton, David Simpson, William Bain. 50 members.
- No. 104. DUMFRIES Oak Burns Club. Instituted 1897. Federated 1898. President, Robert Ritchie; Vice-President, G. Creighton; Secretary and Treasurer, Thomas Haining, jun., 26 Swan's Vennel, Dumfries; Committee, D. Jackson, T. M'Cardle, A. Hanby, T. Haining, sen., N. Sharp, W. Crosbie, and Mr. Houston. 40 members.
- No. 105. RUTHERGLEN "Cronie" Burns Club. Instituted 30th October, 1896. Federated 13th December, 1898. President, William Stewart, 24 Westmuir Place; Vice-President, D. Robertson, 24 Harriet Street; Secretary, D. M'Quaker, jun., 816 Rutherglen Road, Glasgow; Treasurer, Wm. Morrison, 2 Burnhill Street; Trustees, Wm. Watson and A. Alston; Committee, J. Hammell, J. M'Kee, A. Alston, J. Aitken, A. Lee, and J. Canning.
- No. 106. BRONXBURN Rosebery Burns Club. Instituted 7th December, 1898. Federated 19th December, 1898. President, Thomas Lamb, Kirkhill Road; Vice-President, William Pagan, Bridge Place; Treasurer, James J. Sharp, Clifton Arms, Broxburn; Secretary, Joseph Miller, Ashfield Buildings, Uphall; Committee, Drummond Young, Peter Anderson, James Watmore, James Sharp, Robert Leckie, Malcolm Paterson, James Lamb, Adam Scott, John Rollo, William Shearer, Robert Harris, James Charleston. 40 members.
- No. 107. GLASGOW Hutchesontown Burns Club. Instituted 1898. Federated 1898. President, Andrew Stewart, 570 Rutherglen Road; Vice-President, Charles Taylor; Treasurer, Stewart D. Nisbet; Secretary, Alex. M'Whirr, 12 Wolseley Street; Committee, Wm. Whyte, Jr., Alex. M. Gardner, Neil M'Vean, Alfred Wright, and Wm. Papple.

- No. 108. EAST CALDER AND DISTRICT "Jolly Beggars" Burns Club. Federated 17th January, 1899. President, William Young, East Calder; Vice-President, James Miller; Treasurer, John Reid; Secretary, Sam. Hislop, Mid Calder; Club Room, Grapes Inn, East Calder.
- No. 109. CALEDONIA Burns Club, Glasgow. Federated 3rd March, 1899. President, Jas. W. Buchanan, 13 Kingsley Street, Crosshill; Vice-President, Jas. G. Alexander, 27 Westmoreland Street, Crosshill; Secretary, Thos. A. Hutton, 188 Pollokshaws Road, Glasgow; Hon. Presidents, Thomas Brown, Esq., and W. A. M'Killop, Esq.; Treasurer, Wm. Burns.
- No. 110. CAMBUSLANG Burns Club. Federated 25th May, 1899. President, Thomas Brown, Mansion Street, Cambuslang; Vice-President, George Johnston; Secretary, Andrew D. Strachan, 4 Morriston Gds., Cambuslang.
- No. 111. SOUTH EDINBURGH Burns Club. Federated 26th July, 1899. President, Andrew Macpherson, 1 Rankeillor Street; Vice-President, M'Gregor Henderson, 17 Gladstone Terrace; Secretary, James Telford, 8 West Newington Place.
- No. 112. DUMFRIES Burns Howff Club. Instituted 1888. Federated 1899. Hon. President, S. Dickson; President, George Bell; Treasurer, J. Maxwell, jun., English Street; Secretary, John Connor, 7 Maxwell Street, Milldamhead, Dumfries; Committee, J. Sinclair, A. Bryden, A. M'Meeking, J. Craig, T. Laidlaw, W. Paterson, and R. Potter; Auditors, J. C. Gill and J. Grierson.
- No. 113. VALE OF LEVEN "Glencairn" Burns Club. Instituted 1897. Federated 1899. President, Hugh M'Vean, 167 Main Street, Bonhill; Vice-President, Robert Mossman, Thomas Street, Alexandria; Secretary, Alex. Campbell, 18 Raglan Street, Bonhill; Hon. President, Wm. White, 44 Bridge Street, Alexandria; Treasurer, Wm. Smith, 263 Main Street, Bonhill. Meet on last Saturday of each month in Albert Hotel, Alexandria. Members contribute short papers occasionally. The following were read during the past year:—"James Hogg, the Ettrick Shepherd, by the Secretary; "Tannahill," by the President; and "The Cottar's Saturday Night," a review by D. MacMillan.
- No. 114. BRODICK Burns Club. Instituted 2nd February, 1899. Federated 9th January, 1900. President, Robert Currie; Vice-President, Adolph Ribbeck; Secretary and Treasurer, John S. Currie. Committee, Fergus Ferguson, Malcolm Sillars, James M'Allister, Archibald Kerr, Robert Kerr, Alexander Findlay, and Archibald M'Bride. 32 members.
- No. 115. KIPPEN AND DISTRICT Burns Club. Instituted 1896. Federated 1900. Hon. President, John Monteath, Esq., W.S., Wright Park; President, Robert Jackson, Boquhan Mains; Vice-President, Andrew Main, Streurihank; Secretary and Treasurer, Thomas Syme Strathview; Committee, John Allan, Alexander Davidson, Archibald Gray, George Hay, Peter Matson, D. J. Muirhead, George M'Queen, J. M. Syme, Samuel Thompson, Alexander Trotter, George Watson, and David Young. Gave forty-three prizes this year to school children for singing and reciting parts of the works of Burns 75 members.

- No. 116. GREENLOANING Burns Club. Instituted 1892. Federated 1900. President, Thomas Stewart, The Braes, Greenloaning, Braco; Vice-President, Francis Sands, Glenbank, Greenloaning; Secretary, James Bayne, Kinbuck, Dunblane; Committee, W. Brydie, J. M'Laren, W. Blair, J. Stirling, J. Shearer, and J. Robertson.
- No. 117. GLASGOW Southern Burns Club. Instituted October, 1899. Federated October, 1901. President, John M'Laren, 62 Batson Street, Govanhill, Glasgow; Vice-President, James Cranstoun, 51½ Adelphi Street, Glasgow; Secretary, John M'Gillivray, 168 Mathieson Street, Glasgow; Treasurer, R. Logan, 14 Oxford Street, Glasgow; Committee, C. Angus, D. Frew, J. Gardner, T. Kelly, and J. Stewart.
- No. 118. GLASGOW Albany Burns Club. Instituted 1899. Federated 1900. President, Robert Goodall, 28 Grafton Street; Vice-Presidents, J. Wilson Bain, 113 West Regent Street; and James Taylor, 143 West Regent Street; Secretary, John Brown, 37 Dalhousie Street, Garnethill, Glasgow; Treasurer, James Raeside, 36 Grafton Street; Librarian, Thomas Kennedy, 33 Hope Street; Committee, Hamilton Brown, Alex M'Glashan, Peter Craik, John Greenlees, Alex. Gray, and David Loudoun. Membership is 150, which is the limit.
- No. 119. BONHILL Burns Club. Instituted October 6, 1900. Federated 1900. President, Thomas Cornock, 84 Bridge Street, Alexandria; Vice-President, James White, 429 Main Street, Bonhill; Secretary, John F. Eadie, 9 Dillichip Terrace, Bonhill; Treasurer, Daniel Miller, 3 Burn Street, Bonhill; Committee, Donald Campbell, John M'Pherson, Duncan White, and William Dougal. 40 members.
- No. 120. BRISTOL Caledonian Society. Instituted 1820. Federated 1900. President, Captain Peter Campbell, Oakfield Road, Clifton, Bristol; Chairman, Robert Reid, Claremont Road, Harfield, Bristol; Secretary, Alex. K. Simpson, 11 Small Street, Bristol; Treasurer, R. Maxwell, 7 Nicholas Street, Bristol; Chairman of Relief Committee, James Lyall, 1 Nicholas Street, Bristol; Chairman Social and Literary Committee, Dr. James Young, St. George, Bristol. *Objects*.—Benevolent purposes, annuities granted to needy Scotch folk, and temporary assistance rendered; annual dinner for Benevolent Fund on St. Andrew's Day; Burns dinner, and other social gatherings and lectures.
- No. 121. HAMILTON Junior Burns Club. Instituted September, 1886. Federated April, 1901. President, Andrew Dickson, Johnstone Street; Vice-President, James Adams, 10 Union Street; Secretary, William Wilson, 38 Orchard Street; Treasurer, John Stewart; Steward, James Gourlay; Committee, J. Steven, J. Gillon, and J. M'Gregor. 30 members.
- No. 122. DARNCONNER Aird's Moss Burns Club. Instituted 5th August, 1901. Federated 4th November, 1901. President, Hugh Sloan, 71 Walker Row, by Auchinleck; Vice-President, Robert Cameron, Holmhead, Sorn; Secretary, Andrew Stevenson, 18 Darnconner, by Auchinleck; Committee, Hugh Reynolds, John Lyons, John Morton, and James Gray. *Objects*.—To foster and encourage an interest in the works of our National Bard.
- No. 123. AUCHINLECK Boswell Burns Club. Instituted 30th March, 1901. Federated 10th December, 1901. President, Robert

M'Millan, Main Street ; Vice-President, David Robertson, Boswell Arms ; Secretary, James Muir, Dumfries House Lodge, Auchinleck ; Treasurer, William Hall, 17 High House.

No. 124. EDINBURGH Ninety Burns Club. Instituted 25th January, 1890. Federated January, 1902. President, John Irving, 98 George Street ; Vice-President, John A. Chies, 10 Dublin Street ; Secretary, D. Lawson Johnstone, 3 Marchmont Street, Edinburgh ; Hon. Treasurer, A. M. Mackay, 13 Cornwall Street ; Committee, as Past Presidents, W. Lawson, J. Fraser Cunningham, Dalziel Pearson, W.S. ; Peter Smellie, and H. R. Elliot ; Ordinary Members, W. Stark, L. S. Blanche, Councillor James Cunningham, Thomas J. Ford, and Daniel Macfarlane. Limited to 180 members, in addition to honorary and life members.

No. 125. BLACKBURN-ON-ALMOND Rabbie Burns Club. Instituted 1900. Federated 1902. President, James Samson, East End ; Vice-President, Alexander Smith, East End ; Secretary, James Middleton, Albert Buildings, Blackburn ; Committee, Joseph Fleming, John Millar, John Reid, James Bostock, George Clarkson, and William Kerr. *Objects*.—To celebrate the Poet's birthday and to encourage the Poet's works.

No. 126. FALKIRK Burns Club. Instituted 1866. Federated . Hon. President, The Right Hon. The Marquis of Zetland, K.T. ; President, Frederick Johnston, Woodville ; Vice-Presidents, Messrs. R. H. Lochhead and D. M. Wilson ; Treasurer, Bailie Robert Whyte, Bank of Scotland ; Secre-H. B. Watson, 121 High Street ; Council, these office-bearers, and Messrs. D. P. Black, A. Balfour Gray, A. Christie, James Love, and James Gordon.







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Author

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